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Early English Text Society.

# Hali Meidenhad,

FROM MS. COTT. TITUS D. XVIII. FOL. 112C.

## AN ALLITERATIVE HOMILY

OF THE

THIRTEENTH CENTURY.

EDITED BY

OSWALD COCKAYNE, M.A.,

ONCE OF ST. JOHNS COLLEGE, CAMBRIDGE.

LONDON:

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY,  
BY TRÜBNER & CO., 60, PATERNOSTER ROW.

MDCCCLXVI.

*Price One Shilling.*

# Early English Text Society.

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**Gali Meidenhad.**



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## FOREWORD.

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This treatise on the high state of virginity contains so many coarse and repulsive passages, that it was laid out for printing without a modernized version; but the printer complained that the explanatory footnotes were a trouble to the compositors and an encumbrance on the page, and the translation became a last resource. The most objectionable portions have been Latinized.

In his praise of the virgin state, the author has given such way to his zeal, as to fall into frequent attacks on wedlock; and against them the editor has sometimes entered a lively protest. No age of Christianity has sanctioned any such condemnation of "marriage honourable in all," and, of right, holy. Where any fanatics ventured on such folly, they were quickly branded, by the true sense of the church, as unsound. None, perhaps, in our days can be so ignorant as to declare in favour of those notions. In the earliest church a warning example is seen in Tertullianus, who, though a warm and able defender of the faith, lost all credit by adopting Montanist views. Among the advocates for purity, none can rival Origenes, who went to a length which he afterwards himself reprobated, and which his editor, Bishop Huet, found so little laudable, that he refused

to believe of his auðor þat he used þe knife, and will have it þat he resorted to refrigeratives, such as hemlock is said by Dioskorides to be. Yet Origenes, devotee as he was to þe “purity” doctrines, damns, wið a full and due sentence, partly in þe language of St. Paul, þose “forbidding to marry,” as holding “doctrines of devils;” and avers þat while celibacy is a state of grace, marriage is also, by just inference from þe apostolic language, a state of grace also. For þe readers full satisfaction, I add þe words of þe original : *Καὶ ἐπεὶ ὁ θεὸς συνέζευξε, διὰ τοῦτο χάρισμά ἔστιν ἐν τοῖς ὑπὲρ θεοῦ συνεζευγμένοις, ὅπερ ὁ Παῦλος ἐπίσταμενος, ἐπίσης τῷ εἶναι τὴν ἀγνήν ἀγαπάν χάρισμα, φησὶ καὶ τὸν κατὰ λόγον θεοῦ γάμον εἶναι χάρισμα, φάσκων θέλω δὲ πάντας ἀνθρώπους εἶναι ὡς ἔμαυτόν ἀλλ’ ἔκαστος ἴδιον ἔχει χάρισμα ἐκ θεοῦ, διὸ μὲν οὕτως, διὸ δὲ οὕτως.* He þen quotes Matth. xix. 6 ; 1 Tim. iv. 1, 2, 3, driving home his protest against such teachers as þe auðor of Hali Meidenhad by þe words *καθινόντων οὐ πορνεύει μόνον, ἀλλὰ καὶ γαμεῖν*, “forbidding not fornication merely, but even marriage.” Hence it is plain þat to speak evil of þe marriage estate is no tenet of any large body of Christians, or of þe early church, and in editing þis work it was fitting to declare a dissent from such teaching.

I assume, from þe tone of þe tract, its eager advocacy of nunneries and profession, its mixture of advice and authority, þat þe writer was of no less þan þe episcopal order. A probability is visible þat he was also þe auðor of þe *Ancren Riwle*, of þe life and passion of St. Margaret, St. Juliana, St. Kæarine, of þe piece *Si Sciret paterfamilias*, of þe *Oreisun* of St. Mary, and of oþer tracts now lost. Þese are all in þe same homely, terse, eloquent English of þe former half of þe thirteenþ century,

and are all of a devotional character, and almost all addressed to maidens, professed and veiled. The story of St. Margaret is distinctly named in the *Ancren Riwle* as known to the ladies to whom the latter piece is addressed, and in the tract now printed (p. 45) the examples of St. Katharine, St. Margaret, St. Agnes, St. Juliana, St. Lucy, St. Cecilia are recommended.

If it be probable that the present tract is written by the same hand, and addressed to the same ladies as the "Ancren Wisse," then it is also probable that their nunnery was at Tarante Kaines, in Dorsetshire, on the Stour; for a Latin copy of the Rule, at Oxford, in Magdalen College Library, has the inscription, "Hic incipit prohemium venerabilis Patris Magistri Simonis de Gandavo, Episcopi Sarum, in librum de vita solitaria quem scripsit sororibus suis anachoretis apud Tarente." The Latin Cottonian copy, Vitell. E. vii., once had, as appears from Smiths catalogue, 1696, the following title or memorandum upon it, "Regulæ vitæ Anachoretarum utriusque sexus scriptæ per Simonem de Gandavo, Episcopum Sarum in usum suarum sororum. Hunc librum Frater Robertus de Thorne-ton, quondam Prior, dedit claustralibus de Bardenay."

Mr. Morton sufficiently proved that the Latin is a translation from the earlier English, and the testimonies above may be reconciled with the date of the language of the English, by understanding Simon of Ghent to be the author only of the Latin version. He was bishop from 1297 to 1315.

It remains that we imagine one of the Poore, bishops successively of Sarum, Herbert from 1194 to 1215, and Richard from 1217 to 1229, to be the writer of the original English, addressed, we need not doubt, to ladies at Tarente, in Dorset. Richard, the dean of Salisbury, was consecrated (1215) to

Chichester, and removed to Salisbury (1217), and Durham (1229), in which see he died (1237). Matthew Paris (p. 439) gives an edifying account of his deað bed. The records of the foundation at Tarente are in no public repository, a few particulars only are mentioned by Dugdale: if they exist, they are in private hands, possibly those of the owners of the estates.

LONDON, JUNE, 1866.

## G L O S S A R Y.

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[The main part of the forms of words in this treatise is easily traced in the Saxon : and howbeit our dictionaries be defective and grammars incomplete, yet in the loss of genders and terminations, which the language had suffered in the thirteenth century, these deficiencies are of less importance. The translation and the explanations at the end of St. Marherete supersede a larger glossary, and only a few points present themselves for notice. In some instances a reexamination of the text has suggested improvements. Thus, on p. 43, the reading of B. *asailleð*, might have been admitted into the text. On p. 46, line 7, for *every* read *eternal*, as it stands a few lines lower. In p. 11, l. 28, *ahest* means *oughtest*. In the first line of fol. 127a, for *cruni*, which the MS. presents, perhaps *cunni*, *try*, would be a better reading.]

Auriola, p. 23.

Bere, *voice*, p. 31.

Cangun, *a broad short built man*, p. 33. CONGEON, one of low stature or a dwarf. Bailey (1759). The cammede kongons cryen after col, col, And blowen here bellewys that al here brayn brestes. Rel. Ant. I. 240. *The crooked conguns ory after coal, coal, And blow their bellows till their brains crack.*

Cheowan, *to jaw*, p. 31.

Cockung, p. 47. *Standing like a game cock to a fight, uppishness.* So Cocksy, *uppish*. (Baker Norðhants.)

Cuncweari, *conquirere*. We have here a proof that in 1230 the

English pronunciation of Latin was in accordance with that of other nations.

Erles, *earnest*, p. 7.

Euening, p. 7.

Eðeliche, *of no great value*, fol. 118c, 125c, 126a. Wyrta sind eaðelice gesceafta (Saxon Homilies, vol. ii., p. 464). *Worts are things of not much value.* Þe rihteoise godwile þat we demen us eðeliche aut lahe (Si sciret, fol. 5a). *The righteous God willeth that we deem ourselves low and of small esteem.*

Famplen, p. 37.

Forhohe, p. 25, from Forhogian, here Forhohien.

Frakele, *fragilis*, p. 7.

GLOSSARY.

Goderheale, p. 29.  
Halschipe, p. 5.  
Hearmen, p. 47, l. 1.  
Heueld, p. 21. Saxon *Hæfeld*,  
*Licium*.  
Huler, p. 31. *ȝef alle luþer holers*  
were *yserved so*, *Man schulde*  
*fynde þe les such spouse breche*  
*do.* (Robert of Gloster, p. 26,  
Hearne.)  
Kenchinde, p. 17. *Cinkende*  
*hleahter *risus excessus** in Rule of  
Mynchens. See *Lye* in *cincung*,  
*cachinnatio*.  
Leirwite, p. 47, (so) for *Leger wite*,  
*punishment lair*.  
Menskian, p. 23, *to have mercy*.  
Mis for to donne, p. 17 = for to  
misdonne.  
Onont, p. 9.  
Smirlee for Smirels, p. 13.  
Stikelinde, p. 17. *Sticol* occurs

in the Saxon, though not in the  
dictionaries.  
Strunden, p. 35.  
Sunegild, *guilty of sin* (?), p. 43.  
Sutelliche, p. 23. Saxon *Sweotol-*  
*lice*.  
Sweamen, pp. 17, 35, *to flutter*,  
*disturb*. See *Egilsson* in *Sveimur*,  
*Sveimr*; also *Cædmon* and *Codex*  
*Exoniensis*; and compare the  
Danak *Svæve*. Dietrichs view  
seems erroneous.  
Swirforð, p. 23. Cf. "To come  
down cock's neckling, i.e. head  
foremost. *Wilts*" (Grose).  
Tricchet in *itricchet*, p. 9.  
Truckie, pp. 5, 7.  
ȝettede, p. 21. See *Glossary to*  
*Layamon*.  
ȝiscian, p. 29, or *sigh*. See *Boet*,  
p. 2, l. 27.  
þuffenes, p. 45, *Geþoftan*.

**HALI MEIDENHAD.**

# HOLY MAIDENHOOD.

[MODERNIZED.]

Text of the dis- Audi filia et vide et inclina aurem tuam et obliviscere  
course.

Psalm xiv. 11. populum tuum et domum patris tui. David þe psalmist  
þus speaks in þe psalter to þe spouse of God, þat is, each  
maiden þat has maidens manners; and he saið: "Hear  
me, daughter, behold, and bend þine ear, and forget þy  
What each word people and þy faþers house." Take notice what each  
means.

Why he calls the says. He calls her daughter, in order þat she may under-  
maiden daughter. stand þat he is teaching her affectionately þe love of a  
better life, as a faþer should his daughter, and þat she may  
þe more cheerfully listen to him as a faþer. Hear me,  
precious daughter, þat is to say, diligently listen to me wið  
þe ears of þine head; "and behold," þat is, open þe eyes of  
þine heart to understand. "And bend þinè ear," þat is,  
be buxom or obedient to my instruction. She may answer

She asks why he and say, What is þis lore þat þou admonishest so deeply,  
is so earnest.

He preaches to and þy faþers house." David calls þe assembly wiðin þee  
edification, of fleshly thoughts, þy people, þat lead and draw þee wið  
þeir prickings of fleshly corruptions to carnal lusts, and  
entice þee to marriage and to a husbands embraces, and  
make þee to sink what a delight þere would be þerein.

and meets sup- How much good might grow out of þe offspring of you  
posed objections. two! Ah! false thoughts, cease a suggestion þat defiles þy  
mouð; while þou settest forð all þat seems good, and  
concealest all þe bitter mischief þat lieð below, and all þe

## HALI MEIDENHAD.

---

Audi filia et uide et inclina aurem tuam et obliviscere  
populum tuum et domum patris tui.

Dauid þe salmwrihte

psalm, B.

spekeð iþe fauter

towart, B.

toward godeſ ſpuse

þat if euch meiden

þat haueð meidene þeawes.

þt seið. Her me dohter. Bihald þt buh þin eare þt forȝet her, B.  
ti folc þt tine fader huf. Nim ȝeme hwat euch word beo tines, B.  
funderliche to seggen. Jher me dohter he seið. Dohter  
he clepeð hire. for þi þat ha understonde þat he hire liues  
luue luueliche leareð ase fader ah his dohter. þt heo him  
ase fader þe bliðeluker lustni. Jher me deorewurðe dohter.  
þat if ȝorne lustne me wið earen of þin heaued. þt bihald.  
þat if opene to vnderfonde þe ehne of þin heorte. And  
bei þin eare. þat if beo buhsum to mi lare. Ho mei onſweren  
þt seien. Hwat if nu þis lare þat tu nimeſt se deopliche.  
þt leareſ me se ȝorne? low þis. forȝet ti folc þt tine fader  
huf. þi folc he clepeð dauid þe cederunge inwið þe of flesch-learſt, B.  
liche þohtes. þat leadeð þe þt drahen wið hare pricunges  
of fleschliche fulȝen to licomliche lustes. þt eggeð þe to  
brudlac þt to weres cluppinge. þt maken þe to þenchen hwuch  
delit were þrin. hwuch eife. þe rīchedom þat tes lauedis  
hauen. Hu muche god mihte of inker streon waxen. A fals  
folc of swikes read as ti muð uleð af þu scheawest forð al  
þat God þunckeð þt heleſt al þat bitter bale þat ter lið

ant, B. which  
reads so  
throughout.  
feader, B.  
deore, B.  
[Fol. 112d.]

heauest, B.

leadieð þt  
dreaieð, B.

cluppinge, B.

great loss þat þereby arises. Forget all þis people, my precious daughter, saið David þe prophet, þat is, cast out <sup>He repreaches with</sup> of þine heart all þese thoughts. Þis is þe people of Babylon, þe army of þe devil in hell, þat is wið intent, <sup>He edifies.</sup>

<sup>Sion a high tower.</sup> to lead þe daughter of Sion, into þe service of þe world. Þe high tower of Jerusalem was sometime called Sion, and Sion in þe English language is as much as to say, high vision. And þis tower typifies þe elevated

<sup>Maidens in more bliss than widows and wedded.</sup> state of virginity, þat beholds as from on high, all widows and wedded women, boð of þem beneað it. For þese, as þralls to þe flesh, desire þe service of þe world, and remain below on earð. But she stands þrough her exalted life in þe high tower of Jerusalem, not below on earð, but from þe high tower in heaven. Þis is typified hereby. From þat Sion she looks down on all þe world below her, and by þe life of angels, þe heavenly one, þat she leads, þough in þe body she dwell on earð, she is, as it were, in Sion, þe high tower in heaven, free beyond þem all from all worldly vexations. Ah! þe

<sup>Babylon.</sup> people of Babylon þat I named just now, þe host of þe devil in hell, þat is, lusts of þe flesh and eggings on of þe fiend, ever war and warp towards þis tower for to cast it adown, and draw into servitude þe maiden þat stands so high þerein, and hence is called daughter of Sion. And is she not really cast down and drawn into servitude, þat of

<sup>A nun has Jesus for bridegroom.</sup> so very high a place, of so great dignity and such honour, as it is to be Gods spouse, Jesu Christs bride, leman of þe lord, before whom all kings bow, lady of all þe world, as he is Lord; like him in reverence, immaculate as he is, and as þe blessed maiden his precious moðer is; like his holy angels, þat observe his behests; so mistress of herself þat she need þink nought of any oðer King but of her leman, wið true love to please him; for he will care for her, he þat hað taken heed of all þat she wants, while she rightly loved him wið true faið. Is not, as I said, she þen sorely cast down and drawn into servitude, þat from so high elevation and so happy a freedom, shall

<sup>Marriage a thrall-dom.</sup> descend so low into a man's service, as þat she shall have noðing as mistress of herself, and barter away the heavenly

under. *¶* al þat muchele lure þat ter of ariseð. forȝet al þis [Fol. 113a.]  
 folc deorewurðe dohter seið dauid þe witeȝe. þat if þeos þeo, B.  
 þohtef warp ut of þin heorte. þis if Babilones folc þe deueles  
 here of helle. þat if umben for to leaden in to þe worldes  
 þeowdom Syones dohter. Syon waf sum hwile iclepeth þe  
 hehe tur of Jerusalēm. And seið syon ase muchel on  
 englische leodene. ase heh sihðe. And bitacneð þis tur. þe  
 hehschipe of meidenhad þat bihald as of heh alle widewen  
 under hire *¶* weddede baðe. for þeos as flesches þralles  
 beoð in worldes þeowdom *¶* wuneð lahe on eorðe. Ah hehnesse, B.  
 heo stont þurh heh lif iþe tur of ierusalem Nawt of lah  
 on eorðe; ah of þe hehe tur in heouene. þat if bitacned  
 þurh þis. Of þat syon ha bihalt al þe world under hire. *¶* þurh englene liflade *¶* heuenlich þat leades þah ha licom-  
 liche wunie up on eorðe. And if as in syon þe hehe tur of  
 hevene freo ouer alle fram alle worldliche weanan. Ah [Fol. 113b.]  
 babilones folc þat ich ear nempnede þe deoueles here of  
 helle. þat beoð flesches lustes *¶* feondes egginge; weorreð  
*¶* warpeð eauer toward tis tur for to kaften hit adun *¶*  
 drahen hire in to þeowdom þat stond se hehe þerin. *¶* if  
 cleopet for þi syones dohter. And nis ha witerliche akaſt  
*¶* in to þeowdom idrahen þat of se swiðe heh stal. of se þe, B.  
 muche dignete. *¶* swuch wurðschipe af hit if to beo godes  
 spuse. Jeshu cristes brude. þe lauerdes leofmon þat alle  
 kinges buheð. of al þe world lauedi af he if of al lauord.  
 Jlich him in halschipe. vnwemmet af he is. *¶* tat eadi  
 meiden his deorewurðe moder. Jlich his hali engles. þat  
 his heaste halden. Se freo of hire self. þat ha nawiht ne  
 þarf of oðer þing þenchen bute an of hire leofmon wið  
 treowe luue cwemen. for he wile carien for hire þat ha  
 haued itaken to of al þat hire biheoueð hwil ha riht luued  
 him wið soðe billeaue. Nis ha þenne sariliche as ich seide  
 ear akaſt. *¶* in to þeowdom idrahen þat fram se muchel  
 hehschipe *¶* se seli freedom schal lihte se lahe in to a monnes  
 þeowdom. swa þat ha naueð nawt freo of hire seluen. *¶* trukie for a mon of lam þe heuenliche lauord. *¶* lutlin hire  
 wunieð, B. T. defective.  
 ha lead, B.  
 free, B.  
 eggunge, B.  
 þe, B.  
 þinges, B.  
 warlit, B.  
 seoluen, B.  
 ane, B.  
 carie, B.  
 [Fol. 113c.]

✓ If she marries lord for a man of clay, and lessen her ladyship, as much as she loses her freedom and high her second husband is of less value and ha<sup>d</sup> less possessions dignity.

✓ þan her former one had; and instead of being Gods bride and his lady daughter (for boð togeþer she is), shall become a servant under a man, and his þrall, to do all and suffer all þat he pleases, go it howsoever hard wiþ her; and instead of such blessed security as she was in, and still might be under Gods guardianship, he shall put her to drudgery to manage house and hinds, and to so many troubles, to care for so many ȝings, to endure vexations and anger and shame near every hour, to endure so many woes, for hire so poor as þe world ever pays at þe end. Is not þis to be verily cast down? Is not þis enough slavery in place of þe frolic freedom she had while she was Sions daughter? And yet herein is mingled no mention of þe heavenly losses, þat wiðout comparison pass all oðers. Surely so goes it. Serve God, and all ȝings shall turn for þe to good. Betake þyself to him truly, and þou shalt be free from all worldly vexations, nor

She must serve God alone.

Romans viii. 28. may any evil harm þee; for, as St. Paul says, all ȝings turn to good for þe good, nor can any ȝing be wanting to þee þat honoureth him þat ruleð all ȝings wiðin þy breast. And such sweetness shalt þou find in his love and in his service, and have so much enjoyment þereof and liking in þine heart, þat þou wilt be unwilling to change þe state þou livest in, to be a crowned queen. So gracious is our Lord, who is not willing þat his chosen ones be wiðout þeir reward here. For þere is so much comfort in his grace; þat all þat þey see, suits þem well; and þough to another man it may seem þat þey suffer hardships, it grieveð þem not, but seemeð to þem soft, and þey have more delight þerein þan any oðers have in þe satisfactions of þe world. Þis our Lord giveð þem as an earnest of þe eternal reward þat shall come afterwards. þus Gods

Joy in God. friends have all þe enjoyment of þis world, which þey have forsaken, in a wonderful manner, and heaven in þe end. Now then, on þe oðer side, betake þyself to þe world, and þou shalt find þat, in all cases, þe more þou hast, þe more þou shalt give in exchange; and, since þou wouldest not serve God, serve this fickle and frail world; and so þou shalt be oppressed under it, as its þrall in a thousand ways; to have in place of one satisfaction two disgusts, and to be so often made wretched by a wordless man, þat þou liest

Vexations in marriage.

laſtſchipe aſe muſchel aſe hire latere were iſ laſſe wurd <sup>t</sup>  
 laſſe haued <sup>t</sup> ben haued <sup>t</sup> ear hire earre. <sup>t</sup> of godes brude.  
<sup>t</sup> his freo dohter. for ba to gederes ha iſ; bicumeð <sup>t</sup> þeow  
 under mon <sup>t</sup> his þrel to don al <sup>t</sup> drehen þat him likeð. ne  
 fitte hit hire ſe uuele. <sup>t</sup> of ſe ſeli ſikernesſe aſ ha was in <sup>t</sup>  
 mahte beon under Godes warde. deð <sup>t</sup> hire in to drecchunge  
 to dihten hus. <sup>t</sup> hinen <sup>t</sup> to ſe moni earmðen to carien for  
 ſe feole þing Teonen þolien <sup>t</sup> gromen. <sup>t</sup> ſchomen umbe  
 ftunde. Drehen ſe moni wa for ſwa wac huire aſ te world worlt, B.  
 forſelt eauer at ten ende. Nif þeos witerliche akaſt? Nis  
 tis þeowdom ineh aȝain þat ilke freolaic þat ha heſde hwil [Fol. 113a.]  
 ha was fyones dohter and tah niſ imunget her nawt of þah, B.  
 heouenliche luren þat paſſeð alle oðre wiðuten eueninge, euenunge, B.  
 ſekerliche ſpa hit fareð. Serue Godd ane. <sup>t</sup> alle þinge  
 ſchulen þe turnen to gode. And tac þe to him treoweliche. ſchule, B.  
<sup>t</sup> tu ſchalt beo freo fram alle worldliche weanen ne mei  
 nan uuel harmen þe. for af ſente pawel ſeið. Alle þinge  
 turneð þe gode to god. ne mai na þing wenti þe þat hereſt  
 him þat al welt iſ wið in þi breoſte. And ſwuch ſwetneſſe  
 þu ſchalt iſinden in his luue <sup>t</sup> in his feruife. <sup>t</sup> habbe ſe  
 muſche murhðe þrof <sup>t</sup> likinge iþin heorte. þat tu naldes likunge, B.  
 chaungen þat tu liueſt in for to beo ewen ierunet. Se  
 hende iſ ure lauerd þat nule nawt þat hiſe iſorene beon nule he, B.  
 wiðute mede her. for ſe muſche conforſt iſ his grace. þat muſchel, B.  
 al ham fit þat ha ſeoð. and tah hit þunche oðre men þat  
 ha drehen harde; hit ne greueð ham nawt ah þuncheð ham [Fol. 114a.]  
 ſofte <sup>t</sup> habbeð mare delit þrin þen anie oðre habbeð ei oðer, B.  
 ilikinge of þe worlde. þis ure lauerd giueð ham her aſ on iſicunge, B.  
 erles of þe eche mede þat ſchal cume þraſter. þus hauen habbeð, B.  
 godes freond al þe fruit of þis world þat ha forsaken  
 habbeð. ownderliche wiſe. And heuene at ten ende. Nu  
 þenne on oðer half. nim þe to þe worlde <sup>t</sup> eauer ſe þu worlt, B.  
 mare haues ſe þe ſchal mare trukie. <sup>t</sup> feruen hwen þu trukien, B.  
 naldes godd; þis fiſele world <sup>t</sup> frakele. <sup>t</sup> ſchalt beo ſare iſerued under hire aſ hire þral on a þufad wiſen. Aȝaines þusent, B.  
 an likinge; haben twa of þuncheunges. And ſe ofte beon -unge, B.

under, for nought or noȝing, þat þou shalt loaþe þy life, and repent þy condition, þat ever þou puttest þyself into such a servitude for a worldly joy which þou expectedst to secure, and (in reality) hast found þerein sorrow and misery rife. And þat which þou supposedst to be gold is turned to brass, and it is not at all such as þy people, of whom I speake above, promised thou shouldst find. Now þou seest þat þey have tricked þee as traitors; for under a shew of 'happiness, instead of joy þou hast often hell here, and except þou snatch þyself away, mayst expect þe future hell.

Ask rich ladies  
of their manner  
of life.

þese queens, þese rich countesses, þese saucy ladies, about þeir mode of life. Truly, truly, if þey rightly beðink þemselves and acknowledge the truð, I shall have þem for witnesses þat þey are licking honey off þorns. þey buy all þe sweetness wið two proportions of bitter, and furþer on in þis writing þat shall be openly shewn. It is by no means all gold þat glitters in þat station, þough no man knows but þemselves what often pains þem. When it is þus wið þe rich, what þinkest þou of þe poor, þat are indifferently dowered and ill provided for, as almost all gentlewomen now are in þe world, þat have not wherewið to buy þemselves a bridegroom of þeir own rank, and give þemselves into servitude to a man of low esteem wið all þat þey have? Wellaway! Jesu! what unworþy chaffer! Well were it for þem, were þey on þe day of þeir bridal borne to be buried! þerefore, seely maiden, forget þy people, as David biddeð. Do away þe thoughts þat prick þy heart through carnal lusts, and teach þee and edge þee on toward a suchlike servitude for fleshly filȝinesses; forget also þy faðers house, as David afterwards admonishes.

þy faðer he calleð þe impure deed þat begat þee of þy moðer; idem illud carnis incendium; ardente istum pruritum carnis concupiscentiae, qui opus istud odiosum præcessit, commercium istud ferinum, copulam istam impudicam, sordes istius facti putidi atque pravi. It is however in wedlock some ways to be tolerated, as men shall by and bye hear. If þou askest why God created such a ȝing to be, I answer þee: God created it never such; but Adam and Eve turned it to be such by þeir sin, and marred our nature; þat is, it is þe house of immorality, and has

Undowered  
maidens not  
easily married.

He insists on his  
text.

Too gross and  
false for weak  
sisters.

Ita episcopus  
noster, quasi  
Montanista ha-  
riticus, nuptias  
sanctissimas  
vituperat.  
Scriptura inter-  
polated.  
Mentiris, epis-  
cope.

imaket arm of an eðeliche mon þat tu lift under. for noht earm, B.  
 oðer nohtunge; þat te schal laði ji lif t' bireowe þat sið  
 þat tu eauer didef te into swuch þeowdom for worldliche [Fol. 114b.]  
 wunne þat tu wendes to biȝeten. t' haueſt ifunden weane  
 þrin. t' wondraðe riue. And if þat tu wendest gold;  
 iwurðen to meastling. t' nis nawt af ti folc of hwam ifpec  
 þruppe bihet te to ifinden. Nu þu ſeft þat ha habbeð  
 itricchet te af treitres. for under weole in wunne ſtude þu  
 haueſt her ofte helle. t' bute þu wið breide þe; bredef te  
 þat oder. Aſke þes cwenes. þes riche cuntasſes þes modie  
 lafdis of hare liflade. Soðliche soðliche þif ha biȝencheð  
 ham riht t' cnawlecheð soð; Jch habbe ham to witneſſe  
 ha lickeð huni of þornes. ha buggen al þat fwete wið twa  
 dale of bittre. t' tat ſchal forðre iþis writ beon openliche  
 iſcheawet. Nis hit nower neh gold al þat ter ſchineð. nat  
 tah na mon bute ham ſelf hwat ham ſticheð ofte. Hwen [Fol. 114c.]  
 þus if of þe riche. hwat weneſ tu of the poure þat beoð  
 wacliche iȝeouen and biſet ueele as gentille wimmen meſt  
 alle nu oworlde. þat nabbeð hwerwið buggen ham brud-  
 gume onont ham t' ȝeoueð ham in to þeowdom of an eðe-  
 licher mon wið al þat ha habbeð. Weilawai iſhu godd  
 hwuch unwurðe chaffere wel were ham weren ha on hare  
 brudlakes dei iboren to biburien. for þi ſeli meiden forȝet ti  
 folc as danið bit. Do awei þe þohtes þat pr̄ſkien þin heorte  
 þurh licomliche luſteſ. t' leareð þe and eggeð toward þulli leadieð, B.  
 þeowdom for fleſchliche fulðen. forȝet ec þi fader hus af  
 danið read þrafter. þi fader he cleopeð þat unþeaw þat  
 ſtreoneſe þe of þi moder. þat ilke unhende fleſches brune.  
 þat bearnde ȝecðe of þat licomliche luſt. before þat wlate- ȝeohðe, B.  
 fulle werec. þat beaſteliche ſederinge. þat ſchomeleſe ſom- [Fol. 114d.]  
 nunge. þat fulðe of fulðe ſtinkende t' untohe dede. Hit  
 if tah in wedlac ſummes weis to þolien af men ſchal after me, B.  
 iheren þif þu aſkeſ hwi godd ſchop fwuch þing to beon. beonne, B.  
 Jch þe onſwerie. Godd ne ſchop hit neauer fwuch. Ah  
 Adam t' eue turnden hit to beo fwuch þurh hare funne. t'  
 merden ure cunde. þat if tif unþeawes hus. t' haueð mare tif B. omits.

þe more harm in it. þere is all too much lordliness and mastery þerein, in þis nature þus marred, which David þus called þy faðers house, þat is, þe lust of lechery þat ruleð þerein. Forget, and go out of it wið a hearty will, and God will, after þat will, give þee a strengð assuredly from his dear grace. þere needs not but þat þou will and let God work. Have trust in his help. þou shalt beseech him for noþing good, nor begin anyðing þat he will not end it. Ever await his grace, and overcome wið help of it þat same weak nature þat draweð into servitude and casteð so many into miry filð. Et concupisces, etc.

A spiritual bride-groom. And þen will, saið David, þe king desire þy beauty; þe king of all kings will desire þee for his leman; and þen þou, seely maiden, þat art allotted to him wið þe grace of maidenhood, break not þou þat seal þat sealeð you togeðer. Retain þy name by which þou art wedded to him, nor ever quit for a lust and for a trumpery delight of a moment þat same ȝing þat may never be recovered. Maidenhood is a treasure þat, if it be once lost, will never again be found.

Lost maidenhood irrecoverable. Maidenhood is þe bloom-þat, if it be once foully plucked, never again sprouteð up; but þough it wiðer some time wið various ȝoughts, it never may grow after þat. Maidenhood is þe star þat if it be once gone out of þe east adown to þe west, never again ariseð. Maidenhood is a

but once lost is grace granted þee from heaven; if ever þou put it away once, never shalt þou recover such another, for maidenhood is queen of heaven and þe faið of þe world, by which we

Some transo- dental doctrine. are protected. Tis a virtue above all virtues, and to Christ þe most acceptable of all. Whence þou hast, maiden, ever

preciously to guard it; for it is so high a ȝing and so very dear to God, and so acceptable. Hence it is a loss þat is beyond recovery. If it is dear to God, þat is, so like himself, no wonder: for he is þe loveliest ȝing, and wið-out every breach, and was ever, and is, pure beyond all ȝings, and loveð purity beyond all ȝings. And what is a more lovesome ȝing and more to be extolled among earthly ȝings þan þe virtue of maidenhood? Wiðout breach and pure, taken from himself, who makeð out of an earthly

High flying no- tions.

harm if al to muchel lauorddom 't meistrie þrinne þis cunde muche, B.

imerred tus þat d<sup>o</sup> clepeð þus ti faderes hws. þat if te lust of leccherie þat rixleð þer wið inne. forȝet 't ga ut þrof wið wil of þin heorte. 't godd wile after þe wil ȝeoue þe strengðe fikerliche of his deore grace. ne þarf þe bute wilnen 't lete godd wurchen. Hauue trust on his help. ne schal tu

lunien, B. for  
bigunnen.

[Fol. 115a.]

bidde, B.  
þe, B.

na þing eodes bisechen ne bigunnen. þat he hit nule enden eauer bide his grace. 't ouerkum wið hire help þat ilke

iloten, B.

wake cunde þat draheð into þeowdom 't into fulðe feni

liche akasteð se monie. At concupiscent rex decorem tu[um].

þe, B.

Ant þenne wile seið d<sup>o</sup> þe king wilni þi wlite. þe king of alle kinges desire þe to leofmon. 't þu þenne

seli meiden þat art ilote to him wið meidenhades menske. ne brec þu nawt tat seið þat seiled inc to ȝederes. hald ti

nome þurh hwam þu art to him iweddet. ne leaf þu neauer for a lust 't for an eðelich delit of an hond hwile þat ilke

þing þat ne mei neuer beon acouered. Meidenhad if tresor

þat beo hit eanes forloren. ne beð hit neauer ifunden. Meidenhad is te blosme. þat beo ha eanes fulliche forcoruen.

ne spruteð ha neauer eft. Ah þah ha falewi sum chere mid misliche þohtes. Ha mei eft greuen neauer þe latere.

[Fol. 115b.]  
þonkes, B.

þe, B.

Meidenhad if te steorre þat beo ha eanes of þe east igan

adun to þe west. neauer eft ne ariseð ha. Meidenhad if

tat an ȝeoue iȝettet te of heouene. do þu hit eanes awei. ne

schal tu neauer nan oðer al swuch acoueren for meidenhad

if heuene cwen 't worldes alefneſſe þurh hwan þe beon aleſendneſſe, B.

iburhen. mihte ouer alle mihtes 't cwemest cr̄ist of alle. for

þi þu a heft meiden se deorewurdliche to witen hit. for hit

if se heh þing 't se swiðe leaf godd 't se licwurðe. forþi

hit if an lure þat if wiðute coueringe. ȝif hit if godd leaf

þat if him self swa ilich. hit nis na wunder for he if leof-

lukest þing. 't wiðuten eauer euch bruche 't weſ eauer 't

if cleane ouer alle þing. 't ouer alle þing luueð cleanneſſe. And hwat is luffumre þing 't mare to herien bimong eorð-

buten, B.

þinge, B.

liche þinges þen þe mihte of meidenhad bute bruche and

[Fol. 115c.]

þing, B.

cleane ibroiden on himseluen. þat makeð of eorðlich mon

man or woman a heavenly angel, out of a lowly one an exalted one, out of a foe a friend, a help out of what harmeð. Our flesh is our foe, and debases and harmeð

Our flesh may be us as it defileð us. But if it keep itself wiðout offence, our friend.

pure, it is our very good friend and help, out of true service; for in it and through it þou earnest, maiden, to be equal to angels in þe high bliss of heaven, and in þe presence of God justified, in case þou leadest þeir life in

A maiden as good þe frail flesh wiðout frailty. An angel and a maiden are as an angel.

equal in virtue of maidenhoods excellence, þough in blessedness þey are yet separate and divided. And þough þe maidenhood of þem be þe more blessed now, þine it demands þe more strengð to preserve, and it shall be requited wið a higher reward. Þis virtue is þe only one

Purity the only heavenly virtue. þat in þis mortal life sheweð in its estate of þe bliss immortal in þe blessed land, where bride takeð not bridegroom, nor bridegroom bride, and which teacheð here on earð, in its mode of life, þe lifeleading of heaven; and in þis world, which is called a land of unlikeness, maintaineð her conduct in þe likeness of þe heavenly nature, þough she be an outlaw þerefrom, and in a frame of clay and in a body of a beast, almost lives as a heavenly angel. Is not þis virtue much to be extolled by all? Þis is besides þe virtue þat holds our frail vessel, þat is our feeble flesh, as

Maidenhood is balm. St. Paul teaches, in entire holiness. And as þe sweet unguent and expensive beyond oðers, which is yclept balm, preserves þe dead carcass which is þerewið rubbed from rotting, so doð maidenhood a maidens living flesh,

maintain wiðout stain all her limbs and her senses, her sight and hearing, her taste and smelling, and every limbs feeling; so þat þey spoil not, nor melt away þrough carnal lusts in þe filð of þe flesh. So þat God hað þrough his grace granted so much love, þat þey be not like þem of whom it is written by þe profet þat þey in þeir filð rotted like boars. Þat is to say, every woman þat is her husbands slave, and liveð in filð, he and she boð. But it is not said of þese þat þey rot þerein if þey lawfully hold to þeir wedlock. But þe same sorry wretches þat, unwedded,

No scripture warrant to disparage wedlock. wallow in þe same foul mire, are þe devils boars, who rides þem and spurs þem to do all þat he will. Þese wallow in mire, and rot away þerein, till þey arise þrough

It is libertines who do wrong.

't wummon. heouene engel. of heane. hine. of fa freond.  
 help. of þatte harmeð. Vre flesch if ure fa. 't heaneð us  
 't harmeð se ofte af ha us fuleð. Ah þif þat ha wit hire  
 wiðute bruche cleane. ha if us swiðe god freond 't help of  
 treowe hure. for in hire 't þurh hire þu of earneſt meiden  
 to beo engle euening iþe heye blisse of heuene. 't wið God on egle, B.  
 rihte hwen þu hare liflade iþi bruchele flesch wiðute bruche bute, B.  
 leadest. engel 't meiden beos euening in uertu of meiden- iuertu i, B.  
 hades mihte þah eadineſſe ha twinni þette 't to tweane.  
 And tah hare meidenhad beo eadiure nuðe. þin if te mare  
 strengðe to halden. 't schal wið mare mede beon þe for- deadliche, B.  
 þulden. þis mihte if þat an þat iþis [Fol. 115d.] deadlich lif scheapeð  
 in hire estat of þe blisse undeadlich iþat eadi lond af brud  
 ne nimeð gume. ne brudgume bruide. 't techeð her on heouenlich, B.  
 eorðe in hire liflade þe liflade of heuene. 't iþis world þat  
 if icleopet lond of unlicneſſe athalt hire burðe ilicneſſe of  
 heuenliche cunde þah ha beo utlahe þrof 't in licome of  
 lam 't in beastes bodi neh liueð heuenlich engel. Nif tif  
 mihte of alle swiðe to herien. þis if þet þe uertu þat halt  
 ure bruchelefeat þat if ure feble flesch as sente pawel  
 leareð in hal halineſſe. And af tat swote smirles 't deoreſt  
 of oðre þat if icleopet basme. wit þat deade licome þat if  
 ter wið ismittet from rotunge. alswa deð meidenhad ismiret, B.  
 meidenef ewike flesch wiðute wemmunge halt alle hire  
 limen 't hire fif wittes. fihðe 't heringe. smecchunge 't smal-  
 lunge 't euch limes felunge. þat ha ne merren ne formeal  
 ten þurh licomliche lustes i flesches fulðe þat godd haueð  
 þurh his grace se muche luue vnned þat ha ne beoð of þa  
 iliche bi hwam hit if iwritten þus þurh þe propheete þat ha  
 in hare wurðunge as eaueres forroteden. þat if eauer euch  
 wif þat if hire were þral 't liueð iwrðinge he 't hoe  
 baðe. Ah nif hit nawt bi þeose iseid þat ha forrotieð  
 þrin þif ha hare wedlac laheliche halden. Ah þa ilke sari  
 wrecches þat iþat ilke fule wurðinge unweddede walewið. haldeð, B.  
 beoð þe deueles eaueres þat rit ham 't spureð ham to don  
 al þat he wile. þeos walewið in wurðinge 't forroteð þrin iþe, B.  
 forrotieð, B.

repentance, and heal hemselues by a true shrift and by amends made. Blessed maiden ! understand in how high dignity þe virtue of maidenhood holds þee. But þe higher

The devil would þou standest, þe more sorely be afraid to fall from so high cast maidens from their high a degree, as þe fall is so much þe worse. þe spiteful devil has his eyes on þee, so high mounted up towards heaven

þrough maidenheds power, which to him is þe most odious of virtues ; for þrough our Ladys maidenhood, who began

Mary the virgin. it first, þe maiden Mary, he lost þe dominion over mankind on earþ, and þus also hell was robbed of its prey, and heaven will be filled. She sees þee follow her steps ; maiden, do as she did, who offered her maidenhood first to our Lord, when he chose her among all women to be his moþer, and by her maidenhood redeem all mankind. Now

þe old fiend beholdeþ þee, and seeþ þee stand in þis virtue so high, like to her, and her Son too, as an angel in heaven in maidenheds grace ; and he swelleþ wið rage, and shooþ night and day his arrows, dipt in a venomous unguent, toward þy heart, to wound þee wið weakness of will, and make þee to fall, as Christ forbad þee to do. And ever as þou standest stronglier against him, so out of vexation and rage he þe madlier warred ; for þe more odious it seems to him to be overcome : þat a þing so feble as flesh

Does not like to is, and especially þat of women, shall overpass him. Every be defeated by a will of þe flesh, and every lust of lechery þat ariseþ in

þy heart is þe fiends arrow. But it woundeþ not except it fasten on þee, and remain so long þat þou wish þat þy will were carried into execution. While þy intellect stands firm, and chastiseþ þy will, so þat þy lust bear þee not to what would be agreeable to þee, it harmeþ þee not, nor soileþ þy soul, for intellect is her shield, under Gods grace. While þe shield is hole, þat is, þe wisdom of þy wit, so þat it break not nor bend, þough þy fleshly will be under it false ; and do as it please, þe fiends arrows fly away again upon himself. And observe for what reason :

Reason Gods messenger. our bodys lust is þe fiends fosterchild ; our intellect is Gods daughter, and boþ are wiðin us ; hence, þere is a conflict, and needs must be always, for þey cease never more, while here wed well, to war one wið oþer. But 'tis well wið him, who followeþ wit, God's daughter, for

a þat ha arisen þurh birewfunge  $\wedge$  healen ham wið soð  
 schrift  $\wedge$  wið deadbote. Eadi meiden understandon in ha  
 heh dignete þe mihte of meidenhad halt te. Ah se ju  
 herre stondest. beo farre offearet to fallen for se herre degré.  
 se þe fal is wurse. þe ondfule deuel bihalt te se hehe [Fol. 116a.]  
 istihen toward heuene þurh meidenhades mihte þat him if istihe, B.  
 mihte ladeft for þurh ure lafdi meidenhad þat hit bigon þe, B.  
 earft þe meiden marie. he forleas te lauerddom on moncun  
 on eorðe.  $\wedge$  wes helle irobbed  $\wedge$  heuene beð ifulled. He  
 seð þe folhen hire treoden. meiden ean af heo dude þat þe, B.  
 offrede hire meidenhad earft to ure lauord for hwæt þat he  
 sheas hire bimong alle wiðmen for to beon his moder.  $\wedge$   
 þurh hire meidenhad moncun aleſen. nu bihalt te alde  
 seond  $\wedge$  seod þe in þis mihte stonden se hehe ilich hire.  $\wedge$   
 hire fune af engel in heuene in meidenhades menske.  $\wedge$  to  
 swolleð of grome.  $\wedge$  schoteð niht  $\wedge$  dai hise earewen his, B.  
 idrencte of an attri haliwei toward tin heorte to wundi þe  
 wið wac wil  $\wedge$  makien to fallen af crift te forbede. And [Fol. 116c.]  
 eauer se ju strongluker stondest again him. se he o tene  $\wedge$   
 ogrome wodeluker weorreð. for swa muchel þe hokerlucher muche, B.  
 him þuncheð to beon ouercumen þat þing se feble as flesch  
 if.  $\wedge$  nomeliche of wummon; schal him ouerstiken. Euch  
 fleschef wil  $\wedge$  lust of lecherie þat ariseð iþin herte; if þe fleschlich, B.  
 feondes flan. Ah hit ne wundeð þe nawt bute hit festni flia, B.  
 oþe.  $\wedge$  leatue se longe þat tu waldest þat ti wil were ibroht  
 to werke. Hwil þi wit atstand  $\wedge$  chaitest þi wil. þat ti edstent, B.  
 lust ne beore þe to þat te lef were; ne harmeð hit te  
 nawiht. ne suleð þi fawle for wit if hire scheld under  
 godes grace. Hwil þe scheld if hal þat is te wisdom of þi  
 wit. þat hit ne breke ne beie. þah þi fleschliche wil falf beo  
 þer under  $\wedge$  walde as hire luste; þe feondes flan fleoð awei þes, B.  
 again on him seluen. And loke hwarfore. vre licomes lust [Fol. 116d.]  
 if te feondes foster. vre wit if godes dohter  $\wedge$  baðe beoð þes, B.  
 us inwileð. for þi þer if a feht.  $\wedge$  mat beon að nede for ne  
 trukeð neauer mare hwil we here wunieð weorre ham  
 bitwenom. Ah wel if him þat folhet wit godes dohter. for

she holds wið maidenhood þat is her sister. But on þe Lechery against oðer side, þy will, out of carnal lust, holdeð wið lechery, which is þe devils offspring, as she is, as sin is her moðer.

Lechery makes war on maidenhood wið þe help of þe fleshly will, and warreð in þis wise. Her first support is The lechery of sight; if þou gazest often intently upon any man, lechery the eyes, anon prepares herself to make war on þy virginity, and Of conversation. first peers upon it face to face. Speech is her second help.

If afterwards ye talk togeðer in an idle way, and speak of unprofitable matters, lechery saið, "Shew me þe grace of þy maidenhood," and draws it towards mischief, and þreatens to do it shame and harm afterwards. And she keeps her promise, for soon þe kiss comeð, þat is her ȝird support;

þen lechery, to shame and to disgrace, spits in maidenhoods face. þe fourð support towards ruining maidenhood is improper handling. Guard her, þen. For if ye þen put hands in any place improperly, þen lechery smiteð on Then is virginity þe virtue of maidenhood, and woundeð it sore: at last it lost.

giveð þat dreary deed, þat dint of deað. Wellaway! for þat rueful work. Never doð maidenhood come alive again after þat wound. Whosoever þat should þen see how þe

The angels disturbed, the devils dance. angels are fluttered, who see þeir sister so sorrowfully fallen, and how þe devils hop and laugh aloud, and beat þeir hands togeðer, stony were his heart if it melted not in tears. Ware þee, seely maiden. It is said þat opportunity makes þe ȝief. Flee from and carefully avoid all þings of which þis irremediable loss may arise; þat is, first

Avoid opportunity. of all, þe place and þe time, þat might induce þee to do amiss. Against oðer immoralities men may fight standing.

But against lechery, þou must turn þe back, if þou wilt overcome, and fight by retreating. And in truð if þou þinkest and lookest up towards þe great reward þat awaiteð maidenhood, þou wilt pass lightly by, and bliþely endure þe damage þat þou sufferest as regards þy fleshly will, and carnal lust, which þou restrainest here, and in a while wilt leave, for bliss þat comeð þerefrom, wiþout any ending. And what is þe bliss? Lo, God himself saið þrough þe profet, "þey þat have cast off from þem þe lusts of þe flesh and keep my sabbað," þat is to say, keep þem resting

ha halt wið meidenhad þat if hire suster. Ah þi wil on oðer half of þat licomliche lust halt wið lecherie. þat if þe deoueles freon af heo if. T funne hire moder. Lecherie o meidenhad wið help of fleschliche wil; weorreð o þis wife. Hire forme fulst if sihðe. ȝif þu bihaldef ofte stike- stikelunge, B. linde on eni mon; lecherie ananriht greiðeð hire wið þat to weorren oþi meidenhad. T secheð earst upon hire nebbe to nebbe. Speche if hire oðer help. ȝif þe þrafter þenne speken tocedere folliche. T talkeð of unnet. lecherie seið scho me þe menske of þi meidenhad. T tukeð hire al to wundre T þreat to don hire schome. T harmen þrafter. T hald hire forward. for sone se cos cumeð forð þat if hire þridde fulst; þenne spit lecherie to schome T to bismere meidenhad oþe nebbe. þe feorðe fulst to merre meidenhad þat if unhende felunge. wite hire þenne. for ȝif þe þenne hondlen ow in ani stude untheliche. þenne smit lecherie hondlið, B. oþe mihte of meidenhad T wundeð hire fare. þat dreori dede on ende ȝueð þat deaðes dunt. Weila þat reowðe. ne acwikeð neauer meidenhad after þat wunde. Hwa þat Wei þe, B. sehe þenne hu þe engles beoð isweamed þat seoð hare þe, B. suster swa forhfulliche afallet. And te deoueles hoppen T kenchinde beaten hondes to gederes; stani were his heorte ȝif ha ne mealte iteares. Wite þe feli meiden. Man seið [Fol. 117a.] þat eise makeð þeof. flih alle thinges T forbuh ȝorne þat Me, B. tus unboteliche lure of mahe arisen. þat if on alre earst þe stude T te time þat mahten bringe þe on mis for to donne. Wið oðre unþeawes men mai stondinde fehten. Ah aȝain lecherie þu most turne þe rug ȝif þu wult ouercumen T wið flucht fehten. And soðef ȝif þu þenches t bihaldef on þenches, B. heh to ward te muchele mede þat meidenhad abideð; þu wult lete lehtliche. T abeore bliðeliche þe derf þat tu drehest onont ti fleschliche wil T ti licomes lust þat tu forberef her. T ane hwile leauest for blisse þat cumeð þrof wiðuten ani ende. And hwuch is te blisse; low godd þe, B. himself seið þurh þe prophete. þeo þat habbið fram ham ȝe, B. icoruen fleschef lustes T haldeð mine sabaz þat if halden forcoruen, B.

from fleshly work and hold to my covenant, "I promise þem," he saið, "to give þem in my kingdom a place and a name better þan of sons and of daughters." Who could

Dwells on the text, interpreting it of the after life. wish for more? Who can þink of þe weal, þe joy and þe

words comprehend? "I will," he saið, "give þem a place and a name better þan of sons and of daughters." Such is his promise, and it is as þough it were promised þem to sing wið angels, whose fellows þey are, by þeir heavenly mode of life, þough as yet here þey dwell in þe flesh on earð. To sing þat sweet song and þat heavenly music,

Turns it to maidens. especially merry, which no saints may sing, but maidens

Rev. xiv. 9. only, in heaven: and to follow God Almighty, full of every good, whiðersoever he turneð, as þe oðers must not, þough þey all be his sons and his daughters. Nor do any of þe oðers wear crowns, nor can þeir beauty, nor can þeir vest-

An insight into heaven. ments compare to þeirs, þe maidens, so immeasurably bright

þey be, and sheen to look on. And what shall be þeir song, þeirs alone, and þeir progress after God, whiðersoever he turneð? and þeir condition so fair beyond all

What song in oðers? heaven treats of. Understand and take heed. All þeir song in

heaven is to þank God for his grace and goodness. þe wedded þank him þat when þey would have fallen at once utterly downwards, þey fell not utterly (so) down, for wedlock preserved þem, þat same law which God hað established for þe unstrong. For well our Lord knew þat all could not maintain þemselves in þe height of þe grace of maidenhood: but he said when he spake þereof, "Not all," quoð

Matt. xix. 12. he, "receive þis word. Whosoever can receive it, let him receive it, I counsel him," quoð he. What God commands

Distinction between duties of obligation and that which is more expedient. is one þing, what he counsels is anoðer. What þings he commands þem a man must needs keep, if he will be saved, and þey are common alike to all men alive: his counsels are of high matters, and are to his dearest friends, which are vile in þis world and hard to fulfil, þough light to all who have a due love towards him and a true fað. But whosoever keepeð þese counsels, earneð a measure of heavenly reward filled overfull and running over. Such is þe counsel

ham ireste from þat fleschliche were. ⁊ halden me forward;  
 Jch behate ham he seið imi kineriche to ȝiuen ham stude  
 ⁊ betere nome þen sunen ⁊ dohtren. Hwa mihte wilni  
 mare; Eunuchus qui seruauerit sabbata mea &c. Hwa mei  
 þence þe weole. þe winne ⁊ te blisse þe hehscipe of þe  
 mede þat tī ilke lut wordes bicluppen abuten Jchulle he becluppet, B.  
 seið ȝeouen ham stude ⁊ nome betere þen sunen ⁊ dohtren.  
 þulli biheaste ⁊ hit if ilich þat þat ham if bihaten to  
 singen wið engles hwaf felahes ha beoð þurh liflade of  
 heuene. þat zet þer he wuneð fleschliche on eorðe to finge þe, B.  
 þat swote song ⁊ þat englene dream ut nume murie þat  
 nane halwes ne mahan bute meidenes ane singen in heuene.  
 ⁊ folhen godd almihti euch godes ful hwider se he eauer  
 wendeð af þe oðre ne mahan nawt þah ha beon alle hise  
 funnen ⁊ alle hise dehtren. Ne nan of þe oðref crunen ne  
 hare wlite. ne hare weden ne mahan euenen to hare se unimete  
 brihte ha beoð ⁊ schene to biseon on. And hwat bið hare  
 anes song. ⁊ after godd hare anes gong. hwider se he eauer  
 turneð? and hare fare so feire beforen alle oðre? Vnder-  
 stond ⁊ nim ȝeme. Al hare song in heuene if for to þonki  
 godd of his grace ⁊ of his goddede. þe iweddede þonken  
 him þat ha lanhure hwæt ha alles walden fallen duneward;  
 ne fallen nawt wið alle adun for wedlac ham ikepte þat þe, B.  
 ilke lahe þat godd haueð istald for þe unstronge. for wel þe, B.  
 wiste ure lauerd þat alle ne mihten nawt haldas iþe hehe  
 of meidenhades mihte. ah seide þa he spec þprof Non omnes  
 capiunt hoc uerbum Ne underneomeð nawt quoð he þis underuoð, B.  
 ilke word alle. Qui potest capere capiat. Hwase hit me  
 underneomen; underneome ich reade qð he. Oðer if þat  
 godd hat; ⁊ oðer if tat he reades. þa ilke þinges þat he reat, B.  
 hat; þeo mot mon nede halden þat wile beon iburhen. ⁊ [Fol. 118a.]  
 þeo beon to alle men olive iliche meane. his readef beoð of imane, B.  
 hah þing. ⁊ to hise leouest friend þe lut iþis worlde. ⁊  
 derue beoð to fullen ⁊ lihte þah hwase haueð riht lune to  
 him ⁊ treowe bialeue. Ah hwase halt þa; he earneð him  
 ouerfullet ful ⁊ ouereorninde met of heuenliche mede.

Maidenhood not of maidenhood, which God commandeth not, but counsels a command, but a recommendation. Whosoever will be one of þe troop of his dearest friends, and as it were his darling, let him do his counsel and earn himself crown upon crown. So Saint Paul giveþ counsel

1 Cor. vii. 26. to maidens to be as he was, and saþ þat it is well for þem who so can keep þemselves: nor does he order it any other-wise. For always as aught is more precious, it is harder to preserve. And if it were commanded and yet not ob-served, þe breach would be deadly sin. Hence was wed-

lock lawful for the weak. þe unstrong, so þat noþing can stand in þe high hill so

near to heaven as þe virtue of maidenhood. Þis, þen, is þe song of þem who are in þe law of wedlock, to þank God and glorify him, for þat he at once prepared þem, when þey fell short of maidenhoods elevation, to alight in such a place þat þey were not hurt, þough þey were brought lower, and þat whatsoever in þat got hurt þey should heal wiþ almsdeeds. Þis, þen, þe wedded sing, þat þrough Gods

Song of praise by goodness and mercy of his grace, þough þey have driven downwards, þey halt in wedlock and softly alight in þe bed of its law, for whosoever falleþ out of the grace of maiden-hood so þat þe curtained bed of wedlock hold þem not, drive down to þe earþ so terribly þat þey are dashed limb from limb: boþ joint and muscle. Þese shall never sing a song in heaven, but shall sing þe song of þe lamenters evermore in hell, except repentance raise þem to life, and þey heal þem-selves wiþ true shrift and repentance, for if þey are in þe circle of þe widowed, and must in þe circle of þe widowed

Fornicators. Song of the wi-dowed. sing before þe wedded in heaven, þis þen is þeir song to glorify þeir lord, and þank him heartily þat his power kept þem chaste in purity, þat þey had tried þe filþ of þe flesh, and þat he had granted þem in þis world to amend þeir sins. Sweet are þese songs. But þe maidens

Song of the maid-ens. song is altogeth'er unlike þese, being common to þem wiþ angels. Music beyond all music in heaven. In þeir circle is God himself; and his dear moþer, þe precious maiden, is hidden in þat blessed company of gleaming maidens: nor may any but þey dance and sing, for þat is ever þeir song, to þank God and glorify him þat he gave þem so much grace from himself, þat for him þey renounced every earþly

Swuch if meidenhades read *þat* godd ne hat nawt; ah read. Hwuch se wile beon of *þe* lut of his leoueste freond *þ* as his deore derling; don his read *þ* earnin him crune upo crune. Alswa sente pawel *ȝiueð* read to meidenes. to be meidenes  
*þe* beoð, B.  
 beon as he was. *þ* seið *þat* wel if ham *þat* fwa ham mahan halden. ne hat he hit nan oðref weis. for eauer fe deore *þing*. fe if derure to biwitene. And *ȝif* hit were ihaten *þ* nawt ta ihalde; *þe* bruche were deadliche sunne. for *þi* was wedlac ilahet *in* hali chirche af bed to feke. to ihente *þe* unfstrunge. *þat* ne mahten nawt stonden *in* *þe* hehe hul *þ* fe *þene* mahan, B. [Fol. 118b.]  
 neh heuene af meidenhades mihte. *þis* if tenne hare song *þenne*, B.  
*þat* beon ilahes of wedlac. *þonki* godd *þ* herien *þat* he greiðede ham lanhure *þa* ha walden of meidenes hehscipe. a swuch stude *in* to lihten *þat* ha neren nawt ihurt *þah* ha weren ilahet. And hwat se ha *þrin* hurten ham; wið ealmes deden healden. *þis* fingeð *þenne* iweddede. *þat* ha þurh godes milce *þ* merci of his grace *þa* ha driuen duneward; i wedlac at stutten. *þ* *in* *þe* bed of his lahe softeliche lihten. for hwase fwa falleð of meidenhades menske *þat* wedlakef heueld bed nawt ham ne ihente; fe ferliche ha heuel, B.  
 driuen dun to *þe* eorðe *þat* al ham if tolimet lið ba *þ* lire. *þeos* ne schulen neauer song fingen *in* heuene ah schulen weimeres leod ai mare *in* helle. bute *ȝif* bireowfinge areare ham to liue. *þ* heale ham wið soð schrift *þ* wið deadbote. for *ȝif* ha beoð iwidewene ring. *þ* schulen iwidewene ring acwiket & imaket hale: ha before *þe* iweddede fingen in heuene *þat* if tenne hare song beoð, B. adds. [Fol. 118c.]

<sup>▲ held</sup> to herien hare drihtin *þ* þonken him *ȝorne* *þat* his mihte ham icleanschipe chaste after *þatha* hefden ifondet fleschef fulðe. *þ* ȝettede ham iwis world to bete hare funnen. Swote beoð *þeos* songef. Ah al if meidenes song unlich *þeoſe* wið engles imeane. dream ouer al *þe* dreameſ *in* heuene. In heore ring *þer* if godd self *þ* his deore moder *þe* deore-wurðe meiden *þe* heuenliche owen leat i *þat* eadi trume of schimerinde meidenes. ne moten nane bute heo hoppen ne buten, B. fingen. for *þat* if ai hare song þonken godd *þ* herien *þat* he *ȝa*, B., and so on ham se muche grace *ȝef* of him seluen *þat* ha forsoken below.

man and kept þemselves clean ever from carnal defilements in body and in breast: and instead of a man of clay took þe lord of life, þe king of þe high bliss, whence he sheweþ þem grace before all oþers, as þe bridegroom doþ his wedded spouse. þis song none but þey may sing. All, as I before

Maidens follow  
Christ in heaven.  
Rev. xiv. 4.

said, follow our Lord, and yet none entirely so: for in þe grace of maidenhood and in its virtue, none may follow him, nor þe blessed maiden, þe lady of angels, and grace of maidens, but maidens only.

And hence is þeir attire so bright and sheen beyond all oþers, þat þey always go next to God whiðersoever he turneþ. And þey all are crowned and rewarded in heaven wið champions crowns. But maidens have beyond þat which is common to all alike, a

Maidens suriole.

diadem shining sheener þan þe sun. Aureola it is called in þe Latin language. It is not for human speech to tell of þe like of þe flowers þat are drawn þereon, nor of þe gemstones þerein. So many privileges shew full plainly who are þe maidens, and separate þem from the oþers wið so many graces, world wiðout end. Of þese þree sorts, maidenhood and widowhood, and þirdly, wedlockhood, þou mayst know by þe degrees of þeir bliss, which and by how much it surpasses þe oþers. For wedlock has its fruit

Maidenhood re-  
warded a hun-  
dredfold.

þirtyfold in heaven, widowhood sixtyfold; maidenhood wið a hundredfold overpasses boþ. Consider, þen, hereby, whosoever from her maidenhood deseendeþ into wedlock, by how many degrees she falleþ downward. She is a hundred degrees elevated towards heaven, while she holds to maidenhood, as þe reward proveþ, and she leapeþ into

Wedlock lower in  
grace.

wedlock þat is downward to þe þirtieþ over þree twenties and yet more by ten ( $60+10=70$ ). Is not þat a big leap downward at one turn? And yet it must be endured. And God haþ made it low, as I before said, lest any one should leap: and þen at once be not what belongs to him, and should dive down headlong, wiðout regard, deep into hell. Of such as þese we are not to speak, for þey be scratched out of þe book of life in heaven. But observe more ex-

Sorrows of wed-  
lock.

actly, as we before bad, what þe wedded suffer, þat þou mayst know þereby how merry þou mayst live, a maiden

for him euch eorðlich mon 't helden ham cleane ai fra [Fol. 118d.] fleschliche fulðen ibodi 't ibreoste. 't i stude of mon of lam; token liues lauerd þe king of þe hehe blisse. for hwi he menskeð ham se muchel biforen alle þe oðre. as te brudgume deð his weddede spouse. þis song ne mahan nane bute heo fingin. Alle as ich seide ear folhen ure lauerd. 't tah nawt ouer al. for iþe menske of meiden had 't in hire mihte ne mahe nane folhen him. ne þat eadi meiden englene lafdi 't meidenes menske. bute meidenes menske,<sup>1</sup> bute meidenes<sup>1</sup> So in MS. ane. And for þi if hare aturn se briht 't se schene biforen alle oðre þat ha eað eauer nest godd hwiderse he turneð. And alle ha beoð ioruned þat blifed in heuene wið kempe crune. Ah þe meidenes habben upo þat. þat if to peo þe, B. alle iliche imeane a gerlaundesche schinende schenre þen þe funne. Auriole ihaten olatines ledene. þe flurf þat beoð idrahe þron. ne þe jimftanes þrin to tellen of hare euene ne [Fol. 119a.] if na monnes speche. þus feole priuileges scheaweweð ful futelliche hwucche beon þe meidenes 't fundreð ham fram þe oðre wið þus feole mensken world buten ende. Of þeos þre had meidenhad 't widewehad 't te þridde wedlached þu maht bi þe degréz of hare blisse icnawen hwuch 't bi hu muchel þe an passed þe oðre. for wedlac haueð hire frut þrittifald in heuene. widewehad; fixti fald. Maidenhad wið hundred fald ouer seað baðe. loke þenne her bi hwa se of hire maidenhad lihteð in to wedlac; bi hu moni degréz ha falleð duneward. Ha is an hundred degréz ihehet toward heuene hwil ha meidenhad halt as þat frut preoueð 't leapeð in to wedlac þat if duneward to þe dun neoðer, B. þrittuse ouer þrie twenti 't þet ma bi tene. nis þat at an chere a muche lupe duneward. 't tah hit if to polien. And [Fol. 119b.] godd haueð ilahed hit as ich ear seide. leste hwa se leope. 't tenne lahure nawt nere hwat kep to him 't driue adun fwireforð wiðuten ikepunge deope in to helle. Of þeos nis nawt to speken for ha beoð iscrepte ut of liues writ in heuene. ¶ Ah scheawe witerluker as þe ear biheten hwat drehen þe iweddede þat tu icnawe þerbi hu murie þu maht

Its thralldom.

in þy maidenhood, beyond what þey live, in addition to þe mirð and grace in heaven which mouð cannot name. Now þou art wedded and from so high estate alighted so low: from being in likeness of angels, from being Jesus Christs leman, from being a lady in heaven (fallen) into þe filð of þe flesh, into þe manner of life of a beast [Bona verba, katafryx], into þe þralldom of a man, and into þe sorrows of þe world. Yea now! what fruit has it and for what purpose chiefly is it? All for þat, or partly for þat. Be

Why submit?

now well assured, to cool þy lust wið filð of þi body, to have delight of þy fleshly will from mans intercourse, before God it is a nauseous þing to þink þereon, and to speak þereof is yet more nauseous. Consider, þen, of what sort is þat same þing and þat deed to be done. All þat foul delight is in filð ended, (in a moment,) as þou turnest þine hand. But þat loaðsome beast remains and lasts on; and þe disgust at it long after. If it be illegitimate it haunteð (þe doers) in an inward hell; for þat temporary

Delight of carnality momentary.

pleasure þere is an endless pain except þey abandon it and bitterly atone for it on earð under direction of þeir confessor, unless þey scorn to do what þey þink wrong and ill to hear of. For when it is such, and by far more loaðsome þan any well-conditioned mouð for shame may tell of, what makeð it loved among beastly men, except þeir great im-

Compares men and women to beasts.

morality which beareð þem as beasts to all þat pleases þem, as þough þey had not in þem any wit nor power of distinguishing þe two, good and evil, as a man hað, nor what is comely and uncomely, any more þan beasts have, wið þeir dumb mouðs. Yea, even less þan beasts, for þese do þeir natural bidding wiðout wit, þough þey be restrained to one time of þe year. Many of þem keep to one mate, and after loss of þat will take to no oþer. And man þat should have wit and do all þat he doð according to its direction, followeð þat filð at every time: and takes one after anoþer, and what is worse, many togeþer. See how þis immorality brings þee to þe level, not only of witless beasts dumb and brokenbacked (*prone*), bent towards þe earð; þee þat art in intellect created in þe image of God, and erected boð body and head towards heaven; because þou shouldest raise þy heart towards þat place where þine heritage is;— take notice how þis immorality makeð þee not only an

Carnality degrades.

liuen meiden *þi* meidenhad ouer *þat* heo libben. teke *þe* libben, B.  
 murhðe *þ* te menske in heuene. *þat* muð ne mai nummnen  
 Nu *þu* art iwedded. *þ* of se heh se lahe iliht. of englene  
 ilicnesse. of ih'u cristes leofmon. of leafdi in heuene; in to  
 flesches fulðe. in to beastes liflade. in to monnes þeowdom  
*þ* in to worldes weane. *þei* nu hwat frut *þ* for hwuch þing  
 meast hit is. al for *þi* oðer ane deale þer fore. beo nu soð  
 cnawes. for to kele *þi* lust wið fulðe of *þi* licome. for to  
 habbe delit of *þi* fleschliche wil of monnes imeane. for gode  
 hit if wlateful þing for te þenke þron *þ* for to speke þerof; *þet*  
 wlatefulre. loke þenne hw[u]ch beo *þat* selue þing. *þat* dede  
 to donne. Al *þat* fule delit if wið fulðe aleid as tu turnest  
*þin* hond. Ah *þat* laðliche beast leuaeð *þ* last forð. And te  
 ofþunchinge þrof longe þer after. Aut te unseli horlinges T. has here an  
 unlaheliche hit haunteð in inwarde helle for *þat* hwilende  
 lust endeles pine bute *þif* ha hit leanen *þ* hit on eorðe  
 under schrift bitterliche beten. forhohe for to don hit *þat* te  
 þuncheð uuel of *þ* eil for ta heren. for hwen hit if þullich  
*þ* muche dale laðluker þen eni weliohe muð for schome  
 mahe seggen. hwat makeð hit iluuued bituhhe beastliche  
 men bute hare muchele unþeaw *þat* bereð as beastes to al  
*þat* ham lusteð as tah ha nefden wit in ham ne tweire  
 scheid as mon haueð ba of god *þ* of uuel. of cumelich *þ* of  
 uncumelich na mare þen beastes *þat* dumbe neb habbeð.  
 Ah leafse þen beastes *þet*. for þeos doð hare cunde wiðute  
 wit *þah* ha beon in a time of þe zer. Moni halt him til an  
 make. ne nule after *þat* lure neauer nimen oðer. And mon  
*þat* schulde haue wit *þ* do al *þat* he dude after hire wissinge.  
 folheð *þat* fulðe in eauer euch time. *þ* nimeð an after an.  
*þ* monie *þat* if warse; monie to gederel. loke hu *þif* un-  
 þeaw ne eueneð þe nawt ane to witlese beastes dumbe *þ*  
 broke rugget ibuhe toward te eorðe. þe *þat* art iwit iwrath  
 to godes ilicnesse. *þ* iriht ba bodi up *þ* heaued toward  
 heuene. for *þi* *þat* tu schuldest *þin* herte heouen þiderward  
 as tin heritage if. *þ* eorðe forhohien. Nim þeme hu *þif* þin, B.  
 unþeaw ne makeð þe nawt ane euening ne ilich him ah [Fol. 120a.]

[Fol. 119c.]

[Fol. 119d.]

bute, B.

don, B.  
wilnunge, B.

The animal nature of the flesh. equal and like to þem, beasts, but doð much more odiously, and what is more to be guarded against, þee, þat misshapest þyself, wilfully and purposely, into þeir nature; þat forfeitest so high a destiny, þe virtue and fitness of maidenhoods grace, for so foul a filð as was above exposed. Who-

Carnal pleasures make one "lower than a beast." soever, from being an angel, alighteð to become lower þan a beast, for recompense so loaðsome, see how þey speed.

Nay, þou wilt say, as for þat filð, it is nought, but a mans She argues for the prudence of a match. vigour is worð much, and I need his help for maintenance and food; of a womans and mans commerce worldly weal arises, and a progeny of fair children þat must give joy to þeir parents. Now þus hast þou said, and sinkest þat þou sayest soð. But I will shew þat þis is all made smooð

He replies by strong language. wið falsehood. But first of all, now, whatsoever weal or win come out of it, it is all too dear bought, for which þou soilest þyself and surrenderest þine own dear body to be so given up to ill usage, and dealt wið so shamefully, wið so irrecoverable a loss as þe grace of maidenhood is; and made prolific also for worldly profit. Wo worð þat barter,

Loss of virginity irreparable. to give away for any temporary weal maidenhood, which is queen of heaven, since as of þis loss þere is no recovery, so

Happiness of wedlock denied. every value is valueless in comparison of it. þou sayest þat a wife hað much comfort of her husband, when þey are well consorted, and each is well content wið þe oþer. Yea.

But tis rarely seen on earþ. Be it, however, so: wherein is þeir comfort and delight for þe most part but in þe filð of þe flesh or worldly vanity, which turns all to sorrow and care in þe end. Not only in þe end, but ever and anon; for many þings shall anger and vex þem, and make þem careful and sorry, and sigh for each oþers ills. Many þings shall separate and divide þem which annoy loving persons: and þe dint of deað at þe end sever one from þe oþer. So it cannot but be þat þat vigour must end in misery, and þe greater was þeir satisfaction togeþer þe sorer is þe sorrow at parting. Wherefore woe is þem, since, as St. Austin saið, as to what is tied wið excess of affection to any earþly object, the delight is bought for ever wið a double dole of bitterness, and a false joy wið many a sore pain. But well is she þat loveð God: for she can never

St. Austin on earthly joys.

deð muchel etiluker t mare to witen þat forschuppes te þe, B.  
 self willef t waldef in to hare cunde. þat leoseð þenne se þe, B.  
 heh þing þe mihte t te biheone of meidenhadef menske for  
 se ful fulðe as if ischeawet þruppe. Hwase of engel lihteð  
 to iwurðen lahere þen a beast. for se laðli chaffere; loke  
 hu ha spede. Nai þu wult seggen for þat fulðe nis hit  
 nawt. Ah monnes elne if muche wurð. t me beheoueð  
 his help to fluttunge t to fode. Of wif t weref cederinge  
 weorldef wele awakeneð t streon of feire children þat  
 gladien muchel þe ealdren. Nu þu hauest iseid tus t  
 þunched þat tu segges soð. Ah Jahulle scheawen hit alwið  
 falschipe isimeðet. Ah on alre earft nu hwat weole oðer  
 hwat wunne se þer eauer of cume; to deore hit beoð aboht.  
 þat tu þeself sulest fore. t þeuest þin ahne dere bodi to  
 tuken swa to wundre. t fare wið se schomliche wið swuch  
 uncouerlich lure af meidenhadef menske if. t temede baðe  
 for worldliche biðeate. wa wurðe þat chaffere for eni  
 hwilende weole fullen meidenhad awei þat cwen if of  
 heuene for al swa as of þis lure nis nan acoueringe; al  
 swa if euch wurð unwurð her toward. þu seist þat muche  
 confort haueð wif of hire were þat beoð wel iedered t  
 eiðer if alles weif paied of oðer. þea. Ah hit if felt sene  
 on eorðe. Beo nu þah swuch. hare confort t hare delit  
 hwerin if hit al meatst bute iflesches fulðe oðer in weorldef  
 uanite þat wurðeð al to forhe t to care on ende. nawt ane  
 on ende; ah eauer umbehwile. for moni þing schal ham  
 wraðen t gremen t makie to carien t for hare oðres  
 uuel forhen t fiken. Moni þing ham schal twinnen t  
 tweinen þat laðef leouie men. t deaðef dunt on ende eiðer  
 fram oðer. Swa þat ne beð hit nauef weis þat tat elne  
 ne schal enden in earmðe. t eauer se hare murðe wif mare  
 togederef; se þe forhe if farre at te twinninge. wa if him  
 forþi as feint Austin seið þat if wið to muche lue to eni  
 eorðliche þing iteiet. for eauer beð þat swete aboht wið  
 twa dale of bittre. t a falf wunne wið moni far tene. Ah  
 wel hire þat lueð god. for him ne mai ha nanes weis

[Fol. 120b].  
beare, B. for  
ahne dere.

þe, B.  
ipaiet, B.

buten, B.  
þe, B. sar, B.

[Fol. 120c].  
laðis, B.

soð, B.

lose him any wise, except she play false to him and quit his love. But she will find him ever sweeter and more savoury from age to age, for ever and ever.

Opposes himself to the prudential argument. Thou spakest above of a mans help towards subsistence and food. See now! little needst thou care about þine own living, a meek maiden as thou art and his dear leman who is lord of all þings, nor doubt but he is easily able and gladly will find þee abundantly all þat thou hast need of. And þough thou hadst want, or sufferedst any distress for

Christ tries his spouses love. his precious love, as oþer women do for a mans, for þy welfare he permits it to try wheþer thou be true, and he is preparing þy reward, many times greater, in heaven. Under a man's protection thou shalt be sore vexed for his and þe worlds love, which are boð deceptive, and must lie awake in many a care not only for þyself as Gods spouse must, but for many oþers, and often as well for þe detested as þe dear; and be more worried þan any drudge in þe house, or any hired hind, and take þine own share often wiþ misery, and bitterly purchase it. Little do blessed spouses of God know of þee here, þat in so sweet ease wiþout such trouble

Worries of housewives. Spouses of Christ have leisure for spiritual ease. in spiritual grace and in rest of heart love þe true love, and in his only service lead þeir life. Tis well enough wiþ þem here and far different elsewhere. All þe worlds weal is rife enough for þem. þey have of it all þat þey much desire. Whatsoever God sees will be of advantage to þem. Nor may any worldly mishap bereave þem of þeir weal, for þey are rich and wealðy wiþin in þe heart. All þe delicacy and all þe ease is on earð as þe oþer þings of earð, godless and impaired (have þeir possessors never so much of þose external worldly advantages), for þey are always alarmed about losing þem, and yet itch after much more:

Wealth is hard to keep, and causes anxiety. þey gain it wið grief, þey watch over it wið fear, þey quit it wið sorrow. þey toil to acquire it, þey acquire to lose it, þey lose it to sorrow over it. þus it is þe worlds wheel þat whirls þem about. þieves steal it from þem. Rievers rob it from þem. þeir superior lords punish and enrage þem. þe moð fretteð þe cloþes, and plague slayeð þe cattle, and þough none of þese þings make weal to perish, whenever þere is much, þe more þere is, þe more is þat which wasteð it. And I know not why men say

bute *þif* ha like him *&* his luue leaue ; neauer mare leosen.

Ah schal ifinden him a swettere *&* faurure fram worlde in a a, B.  
to worlde a on ecneffe.

þu speke þruppe of mones help to fluttunge *&* to fode.  
Weila lutel þarf þe carien for þin anes liueneð a meke Wala, B.  
meiden af tu art *&* his deore leofmon þat is alre þinge  
lauerd. þat he ne mahe lihtliche. *&* þat he nule gladluche  
ifinde þe largeliche al þat te biheoueð. And tah þu wone  
hefdest oðer drehdest ani derf for his deorewurðe luue af þe  
oðre doð for monnes. to goderheale þin he hit þoleð to  
fonde þe hweðer þu beo treowe. *&* greiðeð þi mede moni-  
fald in heuene. Vnder monnes help þu schalt fare beon  
iderued for his *&* for þe worldes luue þat beoð baðe þe, B. ba, B.  
swikele. *&* wakien imoni care. nawt ane for þe self as þarf  
godes spuse. ah schalt for monie oðre. ase wel for þe laðe  
ofte af for þe leue *&* mare beon idrecchet þen eni driuel iþe  
hus oðer eni ihured hine *&* tin anes dale bruken ofte wið  
bale. *&* bitterliche abuggen. litel witen her of þe selie godes  
spuses þat iſe swote eife wiðute swuch trubuil. in gastelich  
este *&* ibreoste reste luuieð þe soðe luue. *&* in his anes seruise  
hare lif leadeð Jnoh wel ham if her. *&* unilich elleshwer.  
Alle worldes wele ham is inoh riue. Al ha habbeð þerof  
þat ha wel wilneð. Al þat eauer godd iſeoð þat ham  
wule framien. Ne mei na worldlich unhappy bireauen ham  
hare weole. for ha beoð riche *&* weolefule iwið iþe herte.  
Al þe eſte *&* al þe eife if her af þe oðre beoð godleſe *&*  
ignahene. nabben ha neuer se muchel wiðuten iþe worlde ;  
for þat ha beoð eauer feard for to losen *&* iſiceð þah after  
mucheſe. deale mare wið earnðe biwinneð hit wið fearlac  
biwiteð hit. forleofen hit wið forhe. Swinken to biȝeotene.  
Biȝeten for to leofen leofen for to forhen. þus tif worldes  
hweol warpeð ham abuten. þeoues hit stelen ham. Reaueref  
hit robbeð. Hare ouerherren witið ham *&* wraðeð.  
Mohðe fret te claðef. *&* cwalm flað þat ahte. *&* tah nan of  
þeos ne makien to forwurðen weole. þer af muchil is eauer  
se þer mare is ; se ma beoð þat hit wasteð. *&* nat ich

[Fol. 120d.]

þe, B.

Ah, B.

[Fol. 121a.]

beoð, B.  
offeareſt, B.forleoseð, B.  
swinkeð, B.  
biȝeoteð, B.  
leaseð, B.  
stedeð, B.

þat þey rule it at all, who, will þey nill þey, guard it  
 A rich man is for so many oþers, not merely for þeir friends, but for þeir  
 rich for others, and only takes a þorough foes, and who can have no more of it, þough þey  
 and only takes a þorough foes, and who can have no more of it, þough þey  
 small share to himself.

þat þou understand how little it profiteth þem even here, in  
 þis world, besides þat it robs þem of þe high kingdom of  
 heaven, unless amidst þeir wealþ þey be poor wið holli-  
 ness of heart. þus, woman, if þou hast a husband to þy  
 mind and enjoyment, also, of worldly weal, must needs  
 happen to þe. And what if it happen, as þe wont is, þat  
 þou have neijer þy will wið him, nor weal eiþer, and  
 must groan wiðout goods wiðin waste walls, and in want  
 of bread must breed þy row of bairns; and still furþer,  
 viro quem summo odio habes, succumbere, who, þough  
 þou hadst all wealþ, will turn it to sorrow; for, sup-  
 pose now, þat power and plenty were rife wið þee, and  
 þy wide walls were proud and well supplied, and sup-  
 pose þou hadst many under þee, herdsmen in hall, and þy  
 husband were wrað wið þee, and should become hateful,  
 so þat each of you two shall be exasperated against  
 þe oþer, what worldly good can be acceptable to þee?  
 When he is out, þou shalt have against his return sorrow,  
 care, and dread. While he is at home, þy wide walls  
 seem too narrow for þee; his looking on þee makes þee  
 aghast; his loaðsome voice and his rude grumbling fill þee  
 wið horror. He chideð and jaweð þee, and he insults  
 þee shamefully; he makeð mock at þee, as a lecher wið  
 his hore; he beateð þee and mawleð þee as his bought  
 þrall and patrimonial slave. þy bones ake, and þy flesh  
 smarteð, þy heart wiðin þee swelleð of sore rage, and þy  
 face externally burneð wið vexation. Qualis denique

A husband not loved spoils all enjoyment of wealth.

wife on ill terms described.

Husband and wife on ill terms described.

Concupitus no delight then.

Schemata.

erit conventus vester in lectulo? Illi autem, qui summo  
 amore inter se diligent, sœpe in hac re se abstinent, quod  
 tamen mane surgentes dissimulant; atque non raro multi,  
 homines nauci, nunquam invicem inter se amant, tam  
 acerbe alter alteram vexat, et alterum altera. Illa autem  
 nolens, quod vult vir, tolerabit, idque sœpius multa  
 repugnans. Eius omnes impuritates atque ludos indecoros,  
 quantumvis cum spurcitia excogitatos, in lectulo nempe,

neauer hwi mon seið þat heo hit al weldeð þat wullen me, B.  
 ha nullen ha t̄ biwiteð hit to se monie oðre. nawt ane to biwinneð, B.  
 hare freond; ah to hare fulle fan. ne habben ne mahan  
 þprof þah ha hit hefden sworn bute hare anes dale. [Fol. 121b.]  
 nu forþi iseid þat tu seides þruppe. þat ter walde wakenen  
 of wif t̄ weref somninge richesce t̄ worlde weole. þat tu  
 understonde hu lutel hit frameð ham set her iþis worlde  
 teke þat hit reaueð ham þe hehe riche of heuene bute ha  
 poure beon þrin wið halinesse of heorte. þus wummon þer in, B.  
 þif þu hauest were after þi wil t̄ tunne ba of weorldef  
 weole. þe schal nede itiden. And hwat þif ha beoð þe  
 wonen þat tu habbe þi wil wið him. ne weole nowðer. t̄  
 schalt greni godles inwið waste wahes. t̄ in breades wonen greuin, B.  
 brede ti barnteam. t̄ teke þis liggen under laðest mon. þat  
 tah þu hafdest alle weole: went him te to weane. for beo  
 hit nu þat te beo richedom rine. t̄ tine wide wahes wlonke  
 t̄ welefulle. t̄ habbe monie under þe hirdmen in halle t̄ ti  
 were beo þe wrað t̄ iwurðe þe lað fwa þat inker eiðer  
 heasci wið oðer. hwat worldlich weole mei beo þe tunne;  
 Hwen he beoð ute; hauest again his ham cume far care t̄  
 eie. Hwil he bið at hame; alle þine wide wahes þuncheð  
 þe to narewe. His lokinge on þe agastið þe. His laðliche  
 nurð t̄ his untohe bere makeð þe to agrisen. Chit te t̄ mirhð, T.  
 cheopeð þe t̄ schent te schomeliche tukeð þe to bismere as  
 huler his hore. Beateð þe t̄ busteð þe af his ibohte þrel  
 t̄ his eðell þeowe þine banef akeð þe. t̄ þi flesch smerteð  
 þin heorte in wið þe swelleð of far grome. t̄ ti neb ute  
 wið tendreð ut of tene. Hwuch schal beo þe somnunge  
 bituhhen ow ibedde? Me þeo þat best luvieð ham tebeoreð, B.  
 ofte þrin þah ha þerof na semblaund ne makien inne mar-  
 hen. t̄ ofte moni nohtunge ne luvien ha ham neauer fwa  
 bitterliche bi ham self teoneð eiðer oðer. Ha schal his  
 wil muchel hire unwil drehen ne lue ha him neauer fwa  
 wel wið muche weane ofte. Alle hise fulitoheschipes t̄  
 hise unhende gomenes. ne beon ha neauer fwa wið fulðe  
 bifunden nomeliche ibedde. ha schal wulle ha nulle ha

seidest, B.

[Fol. 121c.]

bredes, T.

he went hit, B.

[Fol. 121d.]

mirhð, T.

Heo, B.

[Fol. 121d.]

nolens volens perferet. May Christ shield every maiden **A filthy subject.** from inquiring or wishing to know what þese be; for þey þat try þem most, find þem most odious, and hate what þey haunt, and call þose happy who know not what all þis means. But whosoever lieð in foul pools, deep sunken, þough he be conscious he is badly off, never shall recover himself when he would. Look around, seely maiden, if

**No escape from a once wedded husband.**

þe knot of wedlock be once knotted, let þe man be a dump or a cripple, be he whatever he may be, þou must keep to him. If þou art fair, and wið fair cheer fairly salutest all, in no wise shalt þou protect þyself against depreciation and evil blame. If þou art of no great esteem and illtempered, þou mayest boð to oðers and to þy husband become of still less esteem. If þou become of

**Then hatred is so strong that women resort to poison,** small esteem to him and he of as little to þee, or if þou love him much and he regards þee little, it will grieve þee so strongly þat, quick enough, þou wilt, as many cursed

women have done, make poison, and give him a dose of deað in place of remedy. Or whosoever will not act so, or to witches.

may deal wið witches, and to draw his love towards her, will forsake Christ and Christianity, and þe true faið. Now what bliss can þis woman enjoy, who loveð her husband well, and hað his detestation, or who conquers his love in such a manner as þat? When should I have told of all þe ill þat springeð up between þem þat are þus

**A barren woman associated?** If she cannot breed, she is called gelt. Her lord loveð her less and respects her less, and she as one

þat is very bad, weepð at her fate, and calleð þem glad and happy þat breed a family. But now suppose it all happen þat she have her wish of offspring, as she pleases, and þen let us see what amount of joy arises þerefrom.

In concipiendo caro eius sordibus istis inquinatur, as was before shewn. In the gestation is heaviness and hard pain every hour; in þe actual birð is of all pangs þe strongest, and occasionally deað; in þe nourishing þe child, many a miserable moment. As soon as it appears in þis life, it

**The trouble the bringeð wið it more care þan joy, namely, to its moðer;** child gives.

for if it is a misshapen birð, as often happens, and if it

**Of a misshapen child.** wants any of its limbs, or if somewhat be amiss, it is a sorrow to her, and a shame to all its kindred, a reproach in an evil mouð, a talk among all men. If it is wellshapen

**Objections to breeding a family.**

þolien ham alle. Crist schilde euch meiden to freinen oðer to wilnen for to wite hwucche ho beon. for þea þat fondeð ham meatf; ifindeð ham foreudest. T clepeð ham felie iwif þe nuten neauer hwat hit is T hatieð þat ha háunteð. Ah hwase lið ileinen deope bisunken þah him þunche uuel þrin he ne schal nawt up acoueren hwen he walde. Bisih þe felie meiden beo þe cnot icnute anes of wedlac beo he cangun oðer crupel beo he hwuch se he eauer beo; þu most to him halden. þif þu art feir T wið glad chere biclepest alle feire; ne schaltu onane wife wite þe wið unworð ne wið uuel blame. þif þu art unwurðlich T wraðeliche ilatet. þu maht ba to oðre T to ji were iwurðen þe unwurðere. þif þu iwurðest him unwurð. T he ase unwurð þe. oðer þif þu him muche lueft T he let lutel to þe hit greueð þe se fwiðe þat tu wilt inoh raðe as monie awariede doð makien puisun T þeouen bale ibote stude. Oðer hwa se fwa nule don; medi wið wicchen T forsaken for to drahent his luue toward hire; crist T hire cristendom T rihte billeue. Nu hwat blisse mei þeos bruken þat luueð hire were wel T habbes his laððe oðer cuncweari his luue oþulliche wife? Hwenne schulde ich al habbe irekened þat springeð bituhhe þeo þat tus beon icedered. þif ha ne mei nawt teamen; ha is iclepet gealde. Hire lauord luneð hire T wurðchipeð þe leafse T heo as þeo þat wurft is þrof biwepeð hire wurdet T cleopeð ham wunne T weolefulle þat teamen hare teames. Ah nu iwurðe hit al þat ha habbe hire wil of freon þat ha wilneð. T loke we hwuch wunne þer of cume Jþe freonunge þrof; if on earfst hire flesch wið þat fulden ituked as hit if ear ischeawet. Jþe burþerne þer of; is heauinesse T hard far eauer umbe stunde. Jn his iborennesse alre stiche strongest T deað oðer hwiles. Jn his fostrunge forð; moni arm hwile. Sone se hit lihtes iþis lif; mare hit bringeð wið him care þen blisse nomeliche to þe moder. for þif hit is misborn as hit ilome limpeð T wont eni of his limen oþer sum missfare; hit if forhe to hire. T to al his cun schome vþbrud in uuel muð. tale bimong alle. þif

þe, B.

ileifen, B.

*Fr. i Rei-pon  
'in a post-fen'*

cnotte, B.

f. 392, s. v.

lape-fen.

[Fol. 122a.]

þe, B.

þe, B.

wurðgeð, B.

þe, B.

[Fol. 122b.]

anan, B.

lihteð, B.

wonti ei, B.

Anxiety about  
losing a child.

and seemeð likely to live, a fear of þe loss of it is instantly born along wið it, for she is never wiþout fear lest it go wrong, till one or oþer of þe two lose þe oðer. And often it occurs þat þe child most loved and most bitterly purchased, sorrows most and disturbs his parents at last. Now what joy hað þe moþer? She hað from þe misshapen child sad care and shame, boð, and for þe ðriving one, fear, till she lose it for good, þough it never would have been in being for þe love of God nor for þe hope of heaven nor for þe dread of hell. Woman! þou oughtest to have

A husband is to  
be shunned.

shunned þis pain beyond all ȝings, for þe welldoing of þy flesh, for þe love of þine own person, for þe healð of þy body, for as S. Paul saið, every sin þat

A text (Romans  
vi. 18) against  
fornication, ap-  
plied, by this  
ranter, to mar-  
riage.

a man doð is wiþout þe body, but þis is one. All oþer sins are noðing but sins, but þis is a sin and besides denaturalises þee and dishonoureð þy body. It soileð þy soul, and makeð it guilty before God, and, moreover, defileð þy flesh. It is guilty in two respects: it makeð wrað þe omnipotent wið þat sooty sin, and þou dost wrong to þyself, þat þou so shamelessly treatest þyself. Now let us proceed. Consider we what joy ariseð from

Troubles of ges-  
tation.

gestation of children, when þe offspring in þee quickeneð and groweð. How many miseries immediately wake up þerewið, and work þee woe enough, fight at þine own flesh, and wið many sorrows make war upon þine own nature. þy ruddy face shall turn lean and grow green as grass. þine eyes shall be dusky, and under þem be spots, and by þe giddiness of þy brain þy head shall ake sorely. Wiðin þy belly þe uterus shall swell and strut out like a water bag; þy bowels shall have pains, and þere shall be stitches in þy flank, and pain rife in þy loins, heaviness in every limb. þy breasts shall be a burðen on þy paps, and þe milk in drops which trickle out of þem. All þy

Painful descrip-  
tion of maternal  
distresses.

beauty is overþrown wið a wiðering. þy mouð is bitter, and rolls over all þat þou chewest, and wið disgust accepts whatever meat it can; þat is, wið want of appetite, ðrows it up again. Wið al þy pleasure, and þy husbands joy þou art perishing. Ah! wretch, þe anxiety about þy suffering pain depriveð þee of þe nights sleep. When it comeð to þat at last, þere is þe sore sorrowful anguish, þe strong piercing pang, þe comfortless ill, þe pain upon pain, þe miserable wail. While þou art in trouble þerewið, in

Matri longa de-  
cem tulerunt  
fastidia menses.

Travailing in  
childbirth.

hit wel iborn if t þuncheð wel forðlich; fearlac of hif  
 lure is anan wið him iboren. for nis ha neauer wiðute care bute, B.  
 leste hit ne misfear aðat owðer of ham twa ear lose oðer.  
 And ofte hit timeð þat tat leoueste bearn. t iboht bitter-  
 lukest forheð t sweameð meast his ealdren on ende. Nu  
 hwat wunne hauð þe moder. Ha hauð of þe forschuppet  
 bearn far care t schome baðe. t fearlac of þat forðlich  
 aðat ha hit leose for gode þah hit neauer nere for godef  
 luue ne for hope of heuene. ne for dred of helle. þu ahtest  
 wummon þis were for þi fleschel halfchipe for þi licomef  
 luue t ti bodies heale ouer alle þing to schunien. for as  
 s. pawel seið euch funne þat men deð is wiðute þe bodi  
 bute þis ane. Alle oðre funnen ne beoð bute funnen. ah  
 þis if funne. t eke uncunnelicheð þe t unwurðeheð þi  
 bodi. Suleð þi fawle. t makeð schuldi toward godd t  
 fuleð þi flesch ec. Gulteð o twa half, wraðeð þen al  
 wealdent wið þat futi funne t doft woh to þe self þat tu se  
 schomeliche tukest. ¶ Ga þe nu forðre. loke we hwuch  
 wunne ariseð þet after iburðerne of bearne hwen þat streon  
 iþe awakeneð t waxeð. Hu moni earmðen anan awakeneð  
 þer wið þat wurcheð þe wa inoh fehteð oþifelue flesch t  
 weorreð wið fele weanan opin ahne cunde. þi rudi neb  
 schal leanan t as gref grenen. þine ehnien schulen doskin  
 t under þon wonnen t of breines turnunge þin heaued ake undereoðe, B.  
 fare Jnwið þi wombe swelin þe bitte þat beoreð forð as a butte þe, B.  
 water bulge. þine þarmes þralinge t stiches iþi lonke. t  
 iþi lendene far eche riue. Heuinesse in euch lime. þine  
 brestes burðen oþine twa pappes. t te milc strunden þat te  
 of strikeð Al is wið a welewunge þi wlite ouer warpen.  
 þi muð if bitter t walh al þat tu cheowest. t hwit mete  
 se þi mahe hokerliche undorfeð. þat if wið unlust; warpeð  
 hit eft ut. Jnwið al þi wel t ti weref wunne; forwurðest  
 a wrecche. þe care aȝain þi pinunge þrahen binimeð þe  
 nihtef slepes. Hwen hit þer to cumeð þat far forhfulle an-  
 goise. þat stronge t stikinde stiche þat unrotes uuel þat pine  
 upo pine. þat wondrende ȝeomerunge. Hwil þu swencheſt  
 [Fol. 122a.]  
 B. omits care.  
 ase, B.  
 me, B.  
 Alle þe, B.  
 ec, B.  
 wreadest, B.  
 dest, B. þat  
 tu alwilles, B.  
 þe, B.  
 [Fol. 122d.]  
 þin, T.  
 burþerne, B.  
 þe þe, B.  
 hwet, B.  
 weole, B.  
 [Fol. 123a.]

Office of the mid-wife. Infecite episcopate!

Why he calls up these topics.

Child squalls.

Wants candle.

His mother anxious about his life.

I. Corint. vii. 28. These arguments irrefragable.

Maidens do not anticipate all these troubles.

Housewifely anxieties.

þe dint of deað, shame þere is to increase þat sorrow ; wið þe old wives indelicate skill, who know of þat untoward case. Consider whose help þou must have, be it never so unbecoming. þey must needs know all þat herein occurs. Yet

let it not seem amiss to þee þat we so speak ; for we reproach not women wið þeir sufferings, which þe moðers of us all endured at our own birðs ; but we exhibit þem to warn maidens, þat þey be þe less inclined to such þings, and guard þemselves by a better consideration of what is to be done. After all þis þere comeð from þe child þus born a wanting and a weeping, þat must about midnight make þee to waken, or her þat holds þy place, for whom þou must care. And what are þe oþer nasty offices and matters about þe bosom ? to swaddle and to feed þe child for so many unhappy moments. And consider his late growing up and his slow ȝriving, and þat þou must even have an anxiety in looking for þe time when þe child will perish, and bring on his moðer sorrow upon sorrow. þough þou be rich, and have a nurse, þou must, as a moðer, care for all þat to þe nurse belongeð to be done. þese and oþer miseries which wedlock awakeneð S. Paul comprehendeth in one group of

þey þat be of þat sort shall suffer tribulation. Whosoever ȝinkeð of all þis, and of more þat þere is unmentioned, and will not scorn þe deed from which it all ariseð, she is harder hearted than stone of adamant ; and more mad, if þat can be, þan madness itself. She is her own foe and her own enemy, and hateð herself. Little knoweð a maiden of all þis same trouble of wives woe, in her relation to her husband ; nor of þeir work so nauseous þat þey in common work ; nor of þe pain, nor of þe foul incidents in þe gestation and parturition of a child ; nor of a nurses watches, nor of her sad trials in þe feeding and fostering : how much she must at once put into its mouð, neijer too much nor too little ; þough þis be to speak of þings not of any importance, þough þey display still furþer in what slavery wives be, þat must endure þe like, and in what freedom maidens be, þat are free from þem all. And what if I ask besides, þat it may seem odious, how þe wife stands, þat heareð when she comeð in her child scream, sees þe cat at þe flitch, and þe hound at þe hide ; her cake is burning on þe stone hearð, and her calf is sucking (all þe milk up), þe

te þer wið iþi deaðes dute. Schome teke þat far. wið alle þe alte wiues schome creft þat cunnen of þat wafis. Hwas help þe bihoueð. ne beo hit neuer se uncumelich. Ha moten nede witen al þat te þer in timeð. ne þunche þe nan uuel of for we ne edwiten nawt wiues hare weanen þat ure alre modres drehden on us seluen. Ah we scheapeð ham forð for to wearnen meidnes þat ha beon þe lasse afterward swuch þing t̄ witen her þurh þe beter hwat ham beo to don. After al þis cumeð of þat bearn iboren þus wanunge t̄ wepnunge þat schal abute midniht makie to wakien. oðer þeo þat ti stede halt. þat tu most fore carien. And hwat te eaðer fulðen t̄ barmes umbe stunde to feskin t̄ to fofstren hit se moni earm hwile. t̄ his waxunge se lat t̄ se flaw his þrifti; And eauer habben far care t̄ loken after al þis hwæt hit forwurðe. t̄ bringe on his moder forhe up o forhe. þah þu riche beo t̄ nurice habbe; þu most as moder carien for al þat hire limpeð to donne. þeos t̄ oðre armðen þat of wedlac awakeneð st. pawel bilukeð in ane lut wordes. Tribulationes carnis &c. þat is. on englisch. þeo þat þulliche beoð; schulen derf drehen. Hwa se þencheð on al þis t̄ omare þat ter is t̄ nule wiðhuhe þat þing þat hit al of awakeneð; Ha is hardre iheorted þen adamantines stan. t̄ mare amad ȝif ha mei beo; þen if madsciphe self. Hire ahne fa t̄ hire fend Hateð hire seluen. Lutel wat meiden of al þis ilke weane of wiues wa wið hire were. ne of hare were se wlateful þat ha imeane wurchen. ne of þat far ne of þat futi iþe burðerne of bearn. t̄ his iborenesse of nurices weccches ne of hire wafis of þat fode fostrunge hu muchel ha schule at eanes in his muð famplen nowðer to muchel ne to lutel. þah þis beo of to speken unwurðliche þinges. þah þe mare ha schaweð ihwuch þeowdom wiues beon þat þullich moten drehe. And meidnes ihwuch fredom þat freo beoð fram ham alle. And hwat ȝif ich easki ȝet þat hit þunche egede hu þat wif stonde þat ihereð hwæt ha cumeð in hire bearn screamen Seoð þe cat at the fliche. t̄ te hund at te huide. Hire cake bearneð o þe stan. t̄ hire calf

edwiteð, B.

forte warni, B.

donne, B.

ibore, B.

þe, B.

þe, B.

þe þu, B.

[Fol. 123b.]

amead, B.

[Fol. 123c.]

ne his laðer  
clutes, B. adds.mote drehen,  
B. þe, B.

þe, B.

earthen pot is running into þe fire, and þe churl is scolding.

All this is to alarm the maid.  
ens.

þough it be an odious tale, it ought, maiden, to deter þee more strongly from marriage, for it seems not easy to her þat trieth it. þe seely maiden þat haþ fully removed herself out of þat servitude as free daughter of God, and his Sons spouse, need not suffer any þing of þe like. Wherfore, seely maiden, forsake all such sorrow for þe meed reserved þee, as þou oughtest to do wiþout any fee. Now I have

He sums up much to the disadvantage of wedlock.  
Ad scalas Geminas!

kept my promise above: þat I would show it to be wiþ falsehood glazed over, what many one saiþ and þinkeþ it true—of þe happiness and sweetness which þe wedded have; þat it fareþ not so, as þose ween who look from þe outside; but it goes quite oþerwise, wiþ poor and wiþ rich, wiþ þose who loaþe and þose who love one anoþer; þat þe vexation in every case exceeds þe joy, and þe loss, beyond all, passes þe gain.

Now, þen, seely maiden, whom David calleþ daughter, hear þy faþer, and hearken to his advice, which in þe beginning of þis writing he gave:—Forget þy people þat lieþ to þee about þe joy of a husband and of þe world; þy people, þat is to say, þi þoughts, þat deceitfully lead þee toward all vexation, and forsake þy faþers house, as was before explained, and betake þee to him truly. Wiþ him þou shalt enjoy, as wiþ þy wedded husband, world wiþout end,

Text of David repeated.

Transcendental mysticism.

heavenly joys. Blessed is þe spouse of Him, whose maid-hood is untouched, quando ille super illa gignit, illa autem ea illo parit absque labore et sine dolore. Happy is þe husband when none can be a maiden except she love him, nor free except she serve him; whose offspring is immortal, and whose morrow gift is þe kingdom of heaven.

Exhorts to such a mystical husband;

Now, þen, seely maiden, if it is lief to þee, take him for þy lord, þat ruleþ all þat is, and was, and ever shall be; for þough he be richest, he alone beyond all, þe poorest of all þat chooseþ him for a husband is acceptable to him. If whom he extols. þou wishest for a husband þat haþ much beauty, take him at whose beauty þe sun and þe moon are astonished, to look upon whose countenance þe angels are never satiated, for when he giveþ fairness to all þat is fair in heaven and in earþ, much more he haþ, wiþout all conjecture, retained for himself; and þough he is þus fairest of all þings, he

ſukeð. þe croh eorneð iþe fur Ȑ te cheorl chideð. þah hit be egede ſahe; hit ah meiden to eggī þe ſpiðre þer framward. for nawt ne þunche hit hire egede þat hit fondeð. Ne þarf þat ſeli meiden þat haueð al idon hire ut of þullich þeowdom aſe godes fre dohter Ȑ his funes ſpuse drehe nawt ſwucches. for þi ſeli meiden forſac al þullich forhe far ut- nume mede þat tu aheſ to don wiðuten euch huire. Nu ich habbe ihaldeſ mine biheafeſ þruppe. þat ich walde ſcheawen wið falſchipe iſmeðet þat te moni an ſeið Ȑ þuncheð þat hit foð beo of þe felhðe Ȑ te ſwete þat te iweddeſ habben þat hit ne fareð nawt ſwa as weneð þat iſeoð utewið ah fareð al oðer weis of poure ba Ȑ riche of laðe Ȑ ec of leoue. þat te weane eihwer paſſeð þe winne. Ȑ te lure ouer al; al þe biȝeate.

Nu þenne ſeli meiden þat dawið cleopeð dohter. Jher þi fader. Ȑ herene his read þat he iþe frumðe of þis writ readde. forȝet ti folc þat liheð þe of weres Ȑ worldes wunne. þat beoð þine þohtes þat ſwikeliche leadeð þe toward alle þe, B. weane. Ȑ forſac þi fader hus. as hit is þeruppe iopenet. Ȑ tac þe to him treowliche. wið him þu ſchalt wealden as wið þi were iwedded world buten ende heuenriche winnen. Eadi if his ſpuse hwas meidenhad if unwemmed hwen he on hire ſtreoneð Ȑ hwen ha teameð of him ne ſwinkeð ne ne pineð. Eadi if te were hwen nan ne mei beo meiden bute ȝif ha him luniue. ne freo bute ȝif ha him ferui. Hwas heo (twice), B. ſtreon if undeadlich. Ȑ hwas marheȝiue if te kinedom of heuene. Nu þenne ſeli meiden ȝif þe is weole leof. nim þe is þe, B. him to lauerd þat wealdeð al þat is Ȑ was Ȑ eauer ſchal iwrðen. for þah he beo richeſt him ane ouer alle; þe alre meaſt poure þat him to were cheoſeð; is him wel icweme. þe, B. ȝif þat tu wilneſt were þat muſe white habbe; nim him of hwas white beoð awundret þe funne Ȑ te mone. upo hwas nebschaft þe engles ne beoð neauer fulle to bihaldeſ. for hwen he ȝiueð feirlec to al þat is feir in heuene Ȑ in earðe; muſe mare he haueð wiðuten eni etlunge at muſe, B. haldeſ to him ſeluen. Ȑ tah hwen he þus is alre ȝinge [Fol. 124b.]

frommart, B.  
þe, B.

[Fol. 123d.]

þulli, B.

þe þu ahtest,  
B.

receiveð bliðely, and embraceð openly, þe loaðliest of all, and makeð þem seven times sheener þan þe sun. If off-  
 Have for off-  
 spring be desirable to þee, take þyself to him, under whom  
 spring the vir-  
 tues of the soul, þou shalt in þy maidenhood bring forð daughters and sons  
 of spiritual teamings, þat never can die, but shall ever  
 and these shall before þee play in heaven; þat is to say, þe virtues þat he  
 sport before thee begetteð in þee by his sweet grace, such as righteousness,  
 in heaven.  
 and being wary against improprieties; moderation, and  
 temperance, and spiritual strengð to wiðstand þe devil  
 and against sin; simplicity of manner, and affability and  
 tranquillity, endurance and sympathy for every mans sorrow,  
 joy in þe Holy Ghost, and in þe breast peace from envy and  
 wrað, from covetousness and every immoral error; meek-  
 ness and mildness, and sweetness of heart, þat belongeth of  
 all þings best to maidenhoods virtues. Such is þe offspring  
 of maidenhood, þe spouse of þe Son of God, þat shall for  
 ever live and play wiðout end before her in heaven. But,  
 But, the depravi-  
 ties of the heart  
 are misbegotten  
 children, born of  
 fornication with  
 or wrað, covetousness, or wicked will, wiðin in þy heart,  
 the devil.

þou dost fornication wið þe evil one of hell, and he be-  
 getteð on þee þe offspring þat þou bearest. When þy  
 husband, þe Almighty, to whom þou hast wedded þyself,  
 seeð and understandeð þis, þat his enemy lieð wið þee,  
 and þat þou breedest of him an offspring to him most loað-  
 some, he despiseð þee at once, as is no wonder, and sur-  
 renders þee fully to him of whom þou breedest, nor does he  
 God tolerates no  
 such unfaithful-  
 ness.

all þings know þat þou breedest pride by þe devils beget-  
 eldest daughter,  
 and if thou art  
 ting, for of all vices þat one is his eldest daughter. þat  
 its mother, what  
 mayst thou ex-  
 pect?  
 first sprang from him while he was yet in heaven, nearly  
 of þe same age; and so it cast its faðer, as soon as it was  
 born, from þe highest heaven into þe abyss of hell wiðout  
 recovery, and made out of an archangel a most odious devil.  
 þe daughter þat þus dashed her heavenly faðer down, what  
 will she do wið her earðly moðer, þat breeded her in hore-  
 dom of þe loaðsome being, þe devil of hell? When God  
 so vengefully doomed his archangel þat begat her in heaven;

feirest ; he vnderfeð bliðeliche t' bicluppeð swoteluche þe  
alre laðlukest t' makeð ham seonesiðe schenre þen þe sunne.  
þif þe were streon leof ; nim þe to him under hwam þu  
schalt iþi meidenhad teamen dohtren t' funen of gaſtliche  
teames þat neauer ne deiene mahan. ah schulen ai before þe þe, B. aa, B.  
pleien in heuene. þat beon þe uortuz þat he streoneð in þe  
þurh his swete grace. As rihtwifnesse t' warschipe aȝaines  
unþeawes Mefure t' mete t' gaſtliche strengðe to wiðſtonde  
þe feond t' aȝain sunne. Simplete of semblaunt. t' buhſum-  
nessie t' stilðe. þolemodnessie t' reowfulnessie of eurch monnes  
forhe. Gladſchipe iþe hali gaſt. t' pes iþi brooste of onde  
t' of wraððe. of ȝiscinge t' of eurch unþeawes worre. ȝisceunge, B.  
Mekeloc t' mildſchipe t' fwotnesse of heorte þat limpeð alre  
þinge best to meidenhades mihte. ȝis is meideneſ team godes  
ſunes ſpuse þat ſchal hire ai libben t' pleien buten ende  
before hire in heuene. ¶ Ah þah þu meiden beo wiðute  
bruche of þi bodi t' tu habbe prude onde oðer wraððe wið unbruche,  
ȝiscinge oðer wac wil inwið iþin heorte ; þu forhoreſ te  
wið þe unwiht of helle. t' he ſtreoneð on þe þe teames þat  
tu teameft. Hwen þi were al wealden in þat tu þe to wed-  
deſt. ſeð t' underſtond tis þat his fa forlið þe. t' þat tu  
teameft of him þat him if teame laðeſt ; he forhoheð þe forheccheð, B.  
anan as hit nis na wunder. t' cweðeð þe al cwite him þat  
tu of teameft. ne kepeð he wið na mon t' hure wið his  
famon na half dale. hwa þat luueð eawiht bute him. t' nan, B. þe, B.  
hwat fe ha for him ne luueð ha wraððeð him fwiðe. luuieð, B.  
Ouer alle þing wite þe þat tu ne teami prude bi þe deouleſ  
ſtreonunge. for heo of alle unþeawes if his ealdeſte dohter.  
Earſt ha wakenede of him þa jet þa he wes in heuene. for  
neh wið him euen hald. t' ſwa ha caſt hire fader ſone fe  
ha iboren wes fram þe hehſte heuene in to helle grunde  
wiðute couerunge t' makede of heh engel eatelukeſt deouel. bute, B.  
Heo þat tus aduſte hire heuenliche fader adun ; hwat wile  
ha don bi hire eorðliche modres þat teameð hire in hore-  
dom of þe laðe vnuwiht þe hellene ſchucke. Hwen godd fe þen, B.  
wracfulliche fordemde his heh engel þat ſtreonede hire in þe, B.

[Fol. 124o.]

aa, B.

wið unbruche,  
B.

forhoreſ, B.

team, B.

wealdent, B.

nan, B. þe, B.

luuieð, B.

[Fol. 121d.]

what will he do wið þe woman of clay, meat for worms, who of þe devil breeded her on earð? If wið maidenhood þou hast meekness and mildness, God is in þy heart. But

*Pride and God cannot dwell together.*

if in it is presumption or any pride, he is an outlaw from it, for þese must no wise bed in one breast, þey must not dwell togeðer in heaven. Þence God cast pride as soon as it was born, and as it knew not which way it came þiðerward, it can never more find its way þiðer. But dwelling here on earð, she promises as a dwelling place all her moðers—yea, moðers, þough maidens—to her accursed faðer in inmost

*Pride is born of a high lineage.*

race, þe angels equals, and in purest breasts she breeded yet.

þe best she has beguiled, and well she may hope to be victor over man, since she once overcame an angel. She is not in cloþes, nor outwardly, in particoloured dress, þough þis be a mark and a proof of her presence at oðer times;

*She is found under monastic habits.*

but under white, or under black, and likewise under gray, and under green and dark gray, she hideð in þe heart. As soon as þou accountest þyself better þan anoðer, for whatsoever cause, and hast contempt of any, and hast uncourteous and contemptuous thoughts, of aught that it is said,

*Compare not thyself with others.*

the oðer doð take pride in, þou marrest þy maidenhood and breakest þy wedlock towards God, and breedest by

*Look not down on wedded women.*

his foe. Hold not þou cheap, þough þou be a maiden, þe widow nor þe wedded, for as a carbuncle is better þan a jacinct in þe average of each sort, and yet a bright jacinct is better þan a pale carbuncle; so a maiden, as regards þe grace of maidenhood, overpasseed þe widowed and þe wedded; and yet a mild wife or a meek widow is better

*Penitents better than proud.*

þan a proud maiden: for þese by reason of þeir sins and þat þey follow þe filð of þe flesh, bow þemselves down as low and vile, and are sore afraid of Gods awful anger; and as þe humble sinner, Mary Magdalene, wið bitter weeping, þey lament þeir guilt, and most inwardly love God, as she did, for þeir forgiveness; and þe one sort, þat keep þemselves wiðout guilt and pure, are as secure, live lustless and lukewarm in Gods love, wiðout any heat from þe Holy Ghost, which burned so light, wiðout a wasting combustion in all his chosen; while þe oðers, in a heat of a moment,

heuene; hwat wile he don bi þat lam t' wormene mete. þat of þe deouel teameð hire on eorðe; ȝif þu haues wið meidenhad meokelec t' mildschipe; godd is iþin heorte. Ah ȝif þer is ouerhohe oðer eni prude in; he is utlahe þprof. for ne muhen ha nanes weis bedden in a brooste. ha ne muhen nawt somen earden in heuene. þeone godd warp hire sone se ha iboren wes: t' as ha nuste hwuch wei ha come þeneward; ne con ha neauer mare ifinden na wei aȝainward. Ah eardinde her on eorðe bihat eche wununge alle hire modres al beon ha meidnes wið hare awarieð fader in inwarde helle. Wite þe meiden wið hire. Ha cwikede of cleane cunde af if in engles euene t' clenneſte breſten bredeð hire ȝette. Þe beſte ha af aȝileð. t' wel ha dar hopein to beo kempen ouer mon þat ouercom engel. Nis ha nawt in claðes ne in feahunge utewið þah hit beo merke þprof t' munegunge oðer hwiles. Ah under hwit oðer blac. t' af ewel vnder grei as under grene t' gra. ha luteð iþe heorte. Sone fo þu telles te betere þen an oðer. beo hit hwerfore se hit eauer beo t' haueſt of eni ouerhohe t' þuncheð hofles t' hoker of ewt þat mon seið þe oðer deð ȝette; þu marres ti meidenhad t' brekes ti wedlac toward godd t' of his fa temes. Ne telle þu nawt eðelich al beo þu meiden to widewen ne to iweddede. for alſwa as a charbucle if betere þen a iacinct iþe euene of hare cunde. t' tah is betere a brilh iacinct þen a charbucle won. Alſwa þah, B. passð meiden onont te mihte of meidenhad; widewen t' iweddede t' tah is betere a milde wif oðer a meoke widewe þen a prud meiden. for þeos for hore funnen þat ha iflesches fulðe folhen leoten ham lahe t' eðeliche. t' beoð fare offeared of godes luðere eie. And as te eadi funegild marie magdalene. wið bittr wopes bireowſeð hare gulte. t' in-wardlukeſt lūuieð godd al ſwa as heo dide for hare for-ȝeoueneneſſe. And te oðre þat halden ham vnforgult t' cleane; beon aſe ſikere unlufſtie t' wlecche liueð igodes luue wið-uten euch heate of þe hali gaſt þat bearneð ſe lihte wiðſe wastinde brune in alle hiſe icorene. And te oðre in a heate

þe, B. in eaw-  
bruche, B.  
[Fol. 125a.]

ne ne maken,  
B.  
ſomet, B.

earmðe, B.  
bihalt, B.

[Fol. 125a.]  
aſaileð, B.

mahunge, B.  
aa, B.

tellest, B.

eawt, B. me, B.  
-est, B.

[Fol. 125c.]

hare, B.  
folhið, oþer  
fulieð, B.

þe, B.  
[Fol. 125d.]  
unneðe, B.  
for liueð.  
þe, B.  
an, B.

Be not overconfident in thy maidenhood.

are more melted and liquefied into good, þan þe first in þeir lukewarmness all þeir lifetime. Wherefore, blessed

maiden, spouse of þe Son of God, be not þou too confident in þy maidenhood only wiðout oðer good and moral virtues, and especially mildness and meekness of heart, after þe example of þat maiden blessed beyond all oðers, Mary, þe moðer of God. For when þe archangel Gabriel greeted her, and brought her þe tidings of Christs conception, observe how low she let herself be when she answered þus of herself: "Behold, þe ɔrall of þe Lord; according to þy word," said she, "may it be to me." And þough she were full of all good manners, she only said of her meekness and sang to Elizabeð, "For now my Lord hað regarded þe low estate of his hand maiden. All people," said she, "shall call me blessed." Take heed, maiden, and understand hereby, þat more for her meekness þan for her maidenhood, she believed she experienced such grace from our Lord.

Luke i. 38.

Luke i. 48.

Meekness indispensible.

To all maidenhood meekness is worð much, and maidenhood wiðout it is vile and worð noðing; for a maiden in her maidenhood wiðout meekness is just like oil in a lamp wiðout light. Blessed spouse of God! have þis same virtue, þat þou seem not darksome, but shine as þe sun in þy husband's sight. Vary þy maidenhood wið all good

Think of Mary and the virgin saints,

manners, which seem to him fair. Have ever in þine heart þe most blessed of maidens and moðer of maidenhood, and ever beseech her to enlighten þee and give þee love and strengð to follow in maidenhood her excellencies.

and of their constancy.

Þink of St. Kaðarine, St. Margaret, St. Agnes, St. Julianæ, St. Lucy, St. Cecilia, and of þe oðer holy maidens in heaven; how þey not only refused kings sons and earls

wið all worldly wealð and earðly joys, but endured strong pains rafter þan accept þem and a sorrowful deað at last. Þink how well þey are off now, and how þey revel now in Gods arms as queens of heaven. And if it ever happens þat þy bodys lust, ɔrough þe false fiend, leadeð þee towards carnal filð, answer þy thoughts þus: "þou makest no pro-

gress, deceiver! Such will I be in a maidens life as is an and resolution.

angel in heaven. I will keep myself intact ɔrough þe grace of God, as nature me made, þat þe joys of paradise may receive me; such as were, before þey sinned, its first cultiva-

of a hondhwile beon imealt mare *t* i<sup>o</sup>ttten in godd þen þe  
o<sup>ð</sup>re in a wlechunge al hare lissi<sup>ð</sup>e. Forþi eadi meiden  
godes fune spuse ne beo þu nawt tu trufi ane to þi meiden-  
had wiðuten o<sup>ð</sup>er God *t* þawfullle mihtes *t* ouer al milt-  
schipe *t* meokeschipe of heorte after þe bisne of þat eadi  
meiden ouer all o<sup>ð</sup>re. marie godes moder. for þa þe hehe  
engel gabriel grette hire. *t* brohte hire þe tidinge of godes  
akenesse; loke hu lah ha lette hire þa ha onswerede þus bi  
hire selue. low her mi lauordes þralle; After þi word quod  
ha mote me iwurden. And tah ha ful were of alle gode  
þeawes; ane of hire mekelec ha seide *t* song to Heliza-  
beth. for mi lauord biseh his þufftenes mekelac me schulen  
clepien quod ha eadi alle leoden. Nimi þeme meiden *t* un-  
derstond herbi. þat mare for hire mekelec þen for hire  
meidenhad ha lette þat ha ifond fwuch grace at ure lauord.  
for al meidenhad; mekelec is muche wurð. *t* meidenhad  
wiðuten hit is eðeliche *t* unwurð for al fwa is meiden  
imeidenhad wiðute mekelec; as is wiðute liht eoile in a  
laumpe. Eadi godes spuse haue þis ilke mihte þat tu ne  
þunche þeoftri. ah schine as te sunne iþi weres sihðe. feahe  
þi meidenhad wið alle gode þeawes. þat þuncheð him feire.  
Haue eauer iþin herte þe eadieste of meidnes *t* meidenhades  
moðer. *t* biseh ai hire þat ha þe lihte *t* þine luue *t*  
strengðe for to folhe in meidenhad hire þeawes. þench o.  
st. katerine. o. st. margarete. st. enneis. st. Juliene. st.  
lucie. st. Cecille. *t* oþe o<sup>ð</sup>re hali meidnes in heuene Hu  
ha nawt ane forsoken kingef funnes *t* eorles wið alle  
worldliche weolen *t* eorðliche wunnen; ah þoleden stronge  
pines ear ha walden nimen ham *t* derf deað on ende.  
þench hu wel ham is nu. *t* hu ha blisseð þerfore bituhhe  
godes armes cwenes of heuene. And iþif hit eauer timeð  
þat ti licomes lust þurh þe false feond leadeð þe toward  
fleschliche fulðe; onswere iþi þoht tus. Ne geineð þe nawt  
sweoke. þullich ichulle beon imeidenes liflade. Jlich heuene  
engel. Jchulle halde me hal þurh þe grace of godd af cunde  
me makede. þat paraise felhðe underfo me all fwuch af

an, B.  
lissiðen, B.  
sunes, B.forbisme, B.  
hire to, B.  
[Fol. 126a].bute meoke-  
schipe, B.þe, B.  
[Fol. 126b].  
aa, B.

forte folhen, B.

leadie, B.  
þus, B.

[Fol. 126c.]

Resolve to remain a maiden,

as if the alternative were hell.

1 Corinth. ix. 25. reward; for, as St. Paul said, none is crowned except who-soever fights stoutly in that fight, and with strong combating overcome<sup>s</sup> her flesh; for he is the devil, with his own Hide thyself in God.

Champions or confessors crown according to B. benefit to thee that when he grieve<sup>s</sup> thee most, and with temptations warre<sup>s</sup> more madly upon thee, if thou hidest thyself well under Gods wings: for by his war he prepare<sup>s</sup> thee in spite of his teeth, the bliss and the crown of Christs chosen ones. And may Jesu Christ grant thee through his blessed name, and all them that quit the love of man of clay,

He prays his exhortations may avail. to be his leman, and grant that they so retain their hearts with him, that neither the promptings of their flesh, nor temptations of the fiend, nor any of his earthly imps, daze their hearts wit, nor twist them out of the way, on which they have entered: and may He help them so in Him to hasten to heaven, till they be thither mounted, as their bridal shall be, into all that ever blissful is, to sit without end, with the blessed bridegroom, from whom all happiness is derived. Amen.

weren ear ha gulten his earste hearmen. Allunge swuch  
 ichulle beon as if mi deore leofmon mi deorewurðe lauð.  
 ⁊ as if tat eadi meiden þat he him cheaf to moder Al *þe, B.*  
 swuch ichulle wite me treowliche unwemmet af ich am  
 him iweddet. ne nul ich nawt for a lust of a lute hwile þah *ane, B.*  
 hit þunche delit awai warpe þat þing. hwas lure ichulle  
 bireuien wiðute couerunge. ⁊ wið eche brune abuggen in  
 helle. þu wrechwile ful wiht al for nawt þu prokeft me to  
 forgulten ⁊ forgan þe blisse upo blisse þe crune upo crune  
 of meidenes mede ⁊ willes ⁊ waldes warpe me as wrecche  
 iþi learwite. And for þat englene song of meidenhades  
 menske : wið þe ⁊ wið þine greden ai ⁊ granen iþe eche  
 grure of helle. þif þu þus onsweres to þi licomes lust ⁊ to  
 þe feondes fondinge; he schal fleo þe wið schome. And  
 þif he alles after þis inoh raðe atftonde ⁊ halt on to eili þi  
 flesch ⁊ prokie þin herte. þi lauerd godit þoleð him to  
 muceli þi mede. for as fente pawel seið. ne beð nan icrunet  
 bute hwaſe treoweliche iþulle feht sihte. ⁊ wið strong  
 cockunge ouercume hire flesch for þenne if te deouel wið  
 his ahne turn schomeliche awarpen. Hwen þu af te apostle  
 seið ne schalt beon icrunet bute þu beo asailȝet. for godd  
 wile crani þe; he wile leote ful wel þe unwiht asailȝe þe.  
 þat tu earni þer þurh crune upo crune for þi hit if þe meaſt  
 god. þat hwen he greueð þe meaſt. ⁊ toward þe wið fondinge  
 wodeluker weorreð. þif þu wel hiles te under godes wenges.  
 for þurh þis weorre he jarkeð þe unþonc hise teð þe blisse  
 ⁊ te crune of cristes icorene. And ihesu crift leue þe þurh  
 his blescde nome. ⁊ alle þeo þat leauen luue of lami mon; *þe, B.*  
 for to beon his leofmon. ⁊ leue swa hare heorte halden to  
 him. þat hare flesches eggunge. ne þe feondes fondunge. ne  
 nan of his eorðliche limen; ne weorri hare heorte wit. ne  
 wrenche hem ut of þe wei þat ha beoð in gongen And helpe  
 ham swa in him to hihen toward heuene. aðat ha beon  
 istihe þider af hare brudlac schal in al þat eauer sel if. wið  
 þene feli brudgume þat siheð alle felhðe of; fitten buten  
 ende. **AMEN.**

[Fol. 126d.]

*þe, B.*

-est, B.

*þe, B.*

-ef for For, B.

[Fol. 127a.]

þurh kem-

pene, B.

te, B.

wrist for hiles,  
B.



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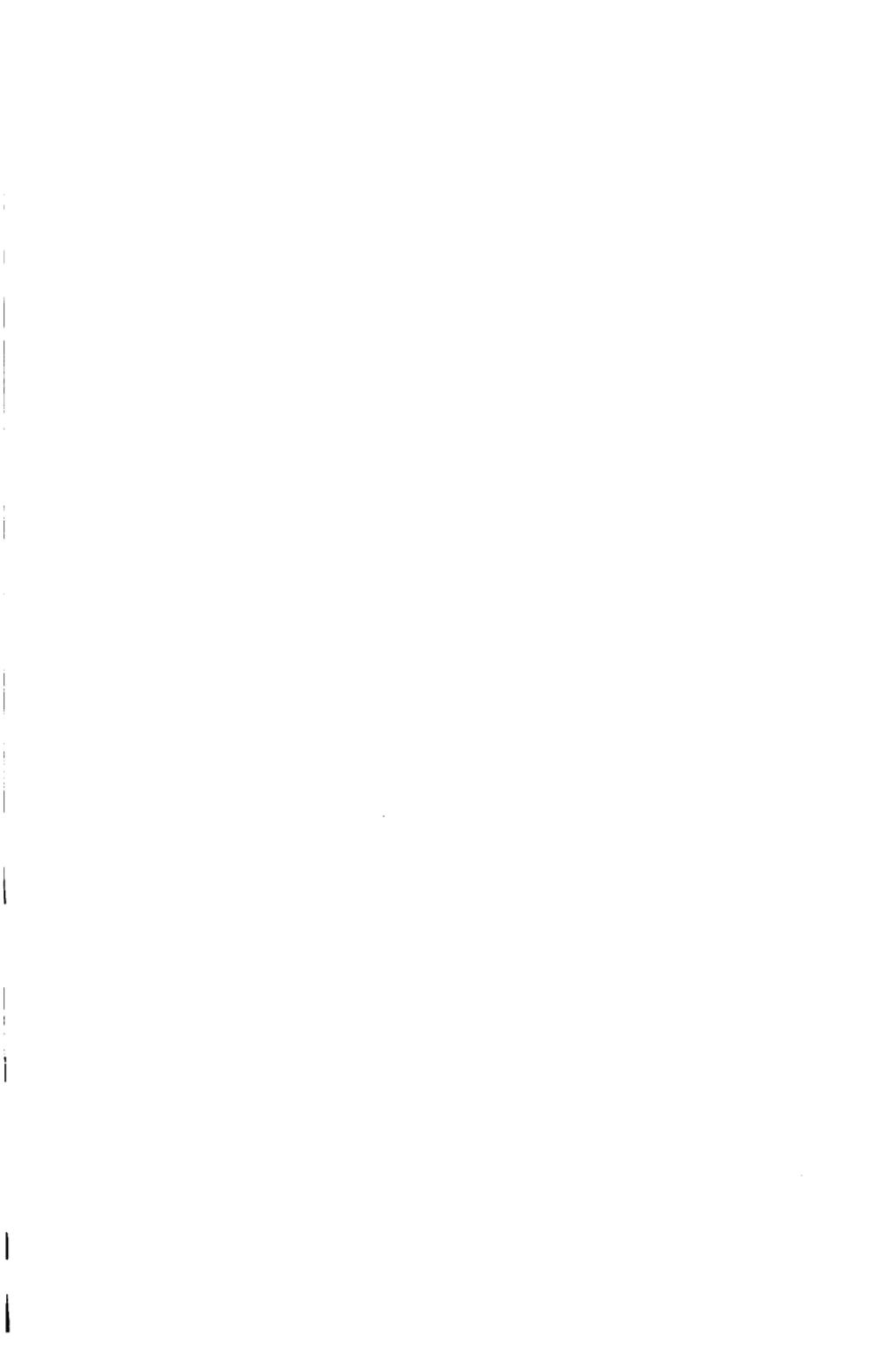
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